The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. — "The Church of the Living God, the Pillar and Ground of the Truth." — VOLUME XX. NO. 47.—WHOLE NUMBER 1035

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, . . . 5 P. M:
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for January.

19. Second Sunday after the Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after the Epiphany.

FEBRUARY.

2. Purification of the Blessed Virgin Mary, and Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St. Matthias the Apostle.

Poetry.

[From the Church of England Magazine.]

Jerusalem.

Thy glory's fled, Jerusalem,
Thine altars overthrown;
And none is left of David's line
To sit on Judah's throne.
And Judah's sceptre now has given
Place to a stranger's rod;
And strangers enter by the gate,
Where Judah's princes trod.

And bowed beneath thy faded palm
Thy daughters sit and mourn;
Their crown is fall'n, their beauty gone,
And night their brightest morn.
And Judah's sons have wandered forth
Afar, to exile driven;
Outcast from their once favor'd land,
By righteous curse of heaven.

The hills in all their fastness stand
Around Jerusalem;
And still adown its rocky bed
Flows Kidron's rapid stream;
And still is seen the branch of peace
On ancient Olivet;
And Hermon's hill and Zion's mount
In heaven's own dews are wet.

But not on Judah's sons descends
The dew of heaven's grace;
Nor peace nor joy is longer given
To their rejected race.
Her Sabbaths long their land enjoys,
By them unhallowed;
And vainly on the barren ground
The kindliest dews are shed,

Till God with Sharon's choicest rose
Shall bid the desert spring,
And standing thick with golden grain,
Thy vales shall laugh and sing:
And Judah's sons shall join the song
That hails with glad accord,
Their peace, their glory and their joy,
Christ, their anointed Lord.

Selected Matter.

From the New York Ecclesiologist.

The Cathedral System.---No. I.

Mr. Editor,—In the March number of the Ecclesiologist appeared an article upon "Cathedrals," as connected with our branch of the Church. This, as far as American Churchmen are concerned, is in truth a most important subject, and one deserving both careful and frequent consideration; and, if not interfering, I should be glad again to call attention to it. Surely, there is room for all to work in so good a cause.

But before men will think earnestly and practically on this, or any other subject, they must be convinced that it is one of practical importance. This is a practical age, and if we wish to succeed in what we undertake, we must be practical also.

There are many, doubtless, in our Church who would be, or think they would be, extremely sorrow to see a Cathedral System arise in this country. Their objections are perhaps not very definite, but if pressed to give a reason, they would probably recount to you the popular objections to the English Cathedrals, such as, sinecures—waste of property—idleness of life, &c.; and tell you, that were a Cathedral System to be established in our Church, all these same evils would follow; in other words, they would argue against the use of a system from its abuse. Now, it would not be a difficult matter to show that the English Cathedrals, even at the present day, and amid undoubted abuses, are of great, I may say of very great, service to the English Church; but as it is not to be supposed, nor yet to be desired, that the English Cathedral System should be transplanted unaltered into the American Church, so that examination, at present at least, is unnecessary, and the object resolves itself into a simple warning against certain errors in the English system. But there is another objection, and one which doubtless would influence very many. It may be thus stated: The American branch of the Church was founded without a Cathedral System, it has never had one, and yet notwithstanding it has flourished, and gone on steadily increasing—why add it now? This, as I said above, would no doubt influence many, and yet in truth it is no objection at all, it is but a prejudice. What would be thought of the man who, when found fault with for not doing his duty, should say, "I have not done it for many years, and yet have prospered—why do it now?" The cases are not so far different.

The Cathedral System is an universal Catholic tradition, a legacy of the Catholic Church, which we alone are without. If I mistake not, we are the only body professing to be a branch of the Church Catholic, who are without Cathedral institutions of any kind whatsoever. The Church of Scotland *was* without it; but within the last year she has awakened to its importance, and a Cathedral, with its full body of clergy and officers, is now established in the town of Perth.*

We do not wish to magnify this fact, but still it is unpleasant thus to stand, even in a matter of minor importance, apart from the universal Church; and, moreover, we may well hesitate calling that of minor importance which has the Church's sanction from the earliest time.

But to come to the more practical bearing of the question. Would a Cathedral System in truth benefit our Church? We shall answer this more easily by looking for a moment at the actual and true position of the Church in this country. Surrounded on all sides by every form of dissent and heresy, greatly in the minority, our true position is, and must long continue, that of a missionary Church. If we feel ourselves to be the true branch of Christ's Church in this land, we cannot—we dare not—rest contented with the comparatively few who are now within its fold. Not alone our clergy of the West, our clergy of the North, of the South, and of the East, all are, or ought to be, missionaries. There are within our Church at present, twenty-nine dioceses, so divided as to cover all the more settled parts of our land, the rest is under the care of Missionary Bishops; so that the whole of the country known as the United States of America, is under the Episcopal supervision of the Bishops of our Church. Thus every Bishop, according to the proportion of Churchmen within his diocese, becomes more or less a Missionary Bishop. And this same principle holds good also with regard to the clergy. Every one of our parish priests is, or ought to be, more or less, a missionary. His cure is not solely that of his congregation attending the church to which he has been called; his cure extends over the whole parish, the limits of which, according to canon, are those of the township in which his Church may stand, or where there are two, the township is divided between the two, and so on. In other words, every clergyman, beside being a parish priest to the small company of the faithful who attend his church, is likewise a *missionary* to the generally greater number of those who, within his parish, are still wanderers from Christ's true fold. His first duty, I grant, is to the former, but still he has no right to neglect the latter. Perhaps the statement of a case will illustrate more plainly this necessary missionary character of our Church. The State of California now numbers some 250,000 inhabitants, speaking the English language; among these are one hundred and twenty dissenting ministers, while the clergy of the Church number seven! Surely, we need not go to foreign lands to find missionary work.

We see then, that, both necessarily as being a branch of the Church Catholic, surrounded by heresy and schism, and also in strict accordance with the spirit of her institutions, ours is and must be a Missionary Church.

Such then being our actual and true position, I assert, without the slightest hesitation, that the establishment of a Cathedral System would be to us of the very greatest benefit. Nor do I rest this assertion on my own opinion, or upon the opinion of any man or set of men, but upon the universal experience and tradition of the Church. From the very earliest time to within a comparatively late period, the "modus operandi" in the case of missions was always the same, and is thus well stated by a living writer:—"The course of proceeding adopted for the conversion of any new district, and the projected implantation of a Christian establishment, was the mission of a Bishop and his clergy, the erection of a See, and the building of a Cathedral. This was not the *result* but the *means* of conversion. It was the first aggressive effort upon any new territory which was to be subsequently subdued to the Kingdom of Christ."

Nor is it necessary to bring forward cases to substantiate this view, no ecclesiastical history can be opened without case after case presenting itself.

The Cathedral System was the natural and necessary result of the two great principles of Apostolic times—first, that nothing was to be done without the Bishop, and secondly, that the Bishop was not to act in matters of importance without the advice of his presbyters. When, therefore, any mission was to be undertaken, the first thing was the consecration of a Bishop, the second the collection by that Bishop, of as many presbyters as he could find, to accompany him. And when this incipient Church, for so such a band might well be called, had arrived at its field of labor, the first step was the erection of a church, and that church was the Cathedral; that is, in it was the Bishop's seat, and near it was his abode—the mother church of the future diocese. Here for a time all remained together, full services were here performed, and everything done as it had been done at home. By degrees, as Christianity took firm root at this central point, the labors of the priests began to extend, and thus the Cathedral became as it were a sun, casting forth on every side the rays of Christian light. The Bishop, however, was never left alone at his Cathedral church; some priests were always there, both for the due performance of the services of the Church, (Divine service being then considered as a duty to God, not solely as a benefit to man,) and also that the Bishop might always have a council with whom to advise. It was in this way that in early times missionary operations were carried on; and that the effects were good, innumerable writers and the present extent of the Christian world amply testify.

When men undertake any work, especially if it be a work of importance, they naturally look to the course of those who have gone before them in the same occupation, and if they find any one method employed with success, they generally prefer adopting it, to striking out for themselves in any new and untried way. Now, if this course of action be acknowledged as a wise and safe one with respect to secular matters, wherein each generation is wiser than the one that preceded it, how much more should it be so acknowledged with respect to ecclesiastical matters, wherein the further we go back the nearer we approach to the fountain of all wisdom. Why then, it may be asked, have we not acted upon this principle? Why are we without that early legacy of the Church, the Cathedral System? The question why we have at present no Cathedral System, is easily answered,—Because our Church was founded without Bishops! Had Bishops, with their clergy, been the first missionaries to this land, and the founders of our Church, the case, without doubt, would have been far different. The English Church has in this respect acknowledged her error, and, by her conduct towards her other colonies, has shown that she desires to do all she can to remedy it. To us, however, she can offer no remedy—it rests in our own hands. May our Church not be backward in applying it.

But it is not alone as a Missionary Church that we would find the great benefit of possessing Cathedral institutions. As a branch of the Church Catholic, we should find in the Cathedral System, fully carried out, every necessary provision for her growth and government. What the Liturgies of the Church are to the spiritual wants of man, such are the Cathedral Systems to the temporal wants of the Church. Let us take some instances of this universal application of the Cathedral System.

We will suppose a Bishop, with his clergy, just settled in his new diocese. We will also suppose that he has a Cathedral, be it of wood, brick, or stone, and accommodation about it for himself and clergy. This, then, will be the centre of missionary operations; from this point the Bishop will send forth to various parts of the diocese, such of his clergy as he wishes to perform missionary duty. But from the very earliest time a Bishop was never without a council with whom to advise. The Bishop will therefore choose certain of his clergy for a council, and their duty beside will be to perform the daily service in the Cathedral. With this council the Bishop will advise with regard to all cases of discipline and in all matters of importance: in other words, they will be the "Standing Committee of the Diocese." But, in order that there may be an increase of clergy, young men must be trained up for the ministry; there must, therefore, be a school of theology, and its true position will be in connection with the Cathedral, first, because there they will have the advantages of full and regular services; secondly, because they will be under the immediate eye of their Bishop; and lastly, because so it has been from the very earliest times—in connection with the Cathedral, there was always a school of theology. In course of time, a Diocesan College might also be here established—a Church College—and under the Bishop's eye. Again, it is a very desirable thing that there should be uniformity in the performance of all the services of the Church; the Bishop would therefore constitute the Cathedral the standard, and all parish churches would be bound to come up to it as near as possible. Surely, this would be a better standard than that lately established by canon in the diocese of Wisconsin, namely, "general usage," and a standard more easily learned, inasmuch as the clergy would meet once a year at the Cathedral for Convention, and there see the way in which the services were performed; general usage could only be learned by visiting a majority of the parishes of the diocese.

Such would be the position of a diocese carrying out the Cathedral System. It would possess a unity of operation almost wholly unknown in any of our dioceses at present, and for simplicity and efficiency would, it is believed, far surpass our present system.

The subject of Cathedrals, beside its general interest of having been the ancient system of the Church, has for us at the present time a peculiar interest, from the fact that in one of our dioceses a Cathedral is now in course of erection, connected with which there will doubtless be a Cathedral System of some kind or other. Now the question, what Cathedral System is best suited to the Church in this country, is not one that can be, or ought to be, quickly answered. It is a question which deserves careful consideration and diligent study, and until that has been given to it, it is to be hoped that it will not be answered, at least in practice. Much more easy is it to do right at first, than to undo that which has been done wrong.

May this whole subject have the earnest consideration of those who seek the honor of God and the glory of His Holy Church. W.

* In reply to a communication from Lord Forbes, submitting for his consideration the proposal for the erection of a Cathedral Church at Perth, and for the endowment of the Bishopric and Clergy attached to the Cathedral Church, the following letter was received from the Bishop of the Diocese:—

"PETERHEAD, August, 1847.

"MY LORD:—

"The Rev. Alexander Lendrum, of Muthill, has visited me for the purpose of laying before me your proposal for the erection of a Cathedral in Perth, to be designated 'The Cathedral Church of the Apostle St. John,' and a collegiate residence for the Bishop of the Diocese, and a staff of four or five clergy to conduct the Daily and Sunday Service of the Cathedral, and to celebrate Divine Service in surrounding localities, where there are no resident clergy, as the Bishop for the time being may direct and require, and for the endowment of the Bishopric and the requisite staff of clergymen. * * * The declining years of my Episcopate have been to me a period of much anxiety; but they have more recently been refreshed with some marked tokens of renovated zeal and strength. The faithful, I perceive, have not labored and prayed in vain. The great Head of the Church has heard the prayers and rewarded the labors of his people. I rejoice more especially to think that the present undertaking will conduce, in a very high degree, to the revival of the Church. I do verily believe that a Cathedral, adequately endowed, with a provision for the residence of the Bishop in so central a locality, and a full staff of *working* clergy, would, under the Divine blessing, do more than anything to consolidate the strength of the Church, to quicken the zeal of her members, to set forth the sublimity of her worship, and to exhibit her renewed life and vigor. It would, as from a centre, send forth its branches over the whole land. * * * I cannot expect to see your Lordship's great undertaking completed, having already nearly attained the advanced age of eighty-four; but I will even yet hope, if it be God's will, to see it fairly begun, and in part executed. In the fullest and most entire faith that it is an undertaking of which God approves, and with the mingled feelings of hope and gratitude, I commit the carrying out of the same to the guidance of HIM who can alone dispose the wills and affections of his people towards any pious or good object. * * * Let me then conclude this, my earnest recommendation, in the words of inspiration—'He that soweth sparingly, shall reap sparingly; and he that soweth bountifully shall reap bountifully; every one as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.'

"I have the honor to be, with deep respect, your Lordship's faithful and obliged servant,

"PAT'K TORRY,
"Bishop of St. Andrew's, Dunkeld and Dunblane."

This Cathedral is now ready for consecration.

From the Toronto Church.

The Papal Aggressions.

THE SECRET PLAN OF THE JESUITS DISCOVERED.

In our last publication we dwelt at considerable length on the justification put forth by Cardinal Wiseman, for the recent attempt to establish a Romish Hierarchy in England, and we stated that we hailed the *document* as a most important evidence of the past, the present, and the future designs of the Pope and the Jesuits upon that great bulwark of Christianity, the "United Church of England and Ireland," as established in the British Dominions. We are now about to draw the attention of our readers to another document which has been stamped with the seal of authenticity, as well by the recent Papal Bull, as by the manifesto of the Cardinal, both having now openly avowed plans which the document in question only attributed to them, and as there is yet much more to be developed of "the secret plan of the Jesuits," when we find that what we now know is in strict accordance with the testimony we are about to adduce, we may with reason infer that the revelation of their yet unaccomplished plans is equally entitled to credit.

Nearly three years have elapsed since a work bearing the title of "The Secret Plan of the Jesuits" was published simultaneously in several European countries, and attracted much attention. Upon the revelations which it contained the public mind was divided. The statements of the author were by some, considered incredible—by others, as the dreams of some violent *religieuse*; but when we place these relations in juxta position with the course of events during the last twenty-five years, and bring to their support such unquestionable testimony as the late Bull of Pope Pio Nono, and the manifesto of Cardinal Wiseman, this work is at once raised to a position of authenticity that it could not otherwise have attained for a long course of years.

The publication to which we allude is from the pen of an Italian Noviciate of the order of Jesus, the Abbtoe Leone, and was prepared for publication by him and M. Victor Considerant, Member of the National Assembly of France, and of the Municipal Council of the Seine, Editor of the *Democratie Pacifique*, and with the name of the latter attached as a guaranty for the credibility of the author. It reveals what are therein stated to be the secret plans of the Jesuits as propounded and agreed upon in the year 1824, and as the steady and systematic aggression of the papacy, from thence to the present day, appears to us be in strict accordance with them; a reference to this work will be most opportune at the present time. Before we make it, it may be well to state the circumstances which led to the discovery of these "secret plans."

In the month of September, 1824, the Abbote Leone entered the Jesuit establishment at Chieri, near Turin; and whilst in his noviciate, he repaired one day to the apartments of the Principal, to ask the requisite permission to walk in the garden. When he entered the room, he discovered that the Rector was absent, but believing it to be but momentary, he sauntered into an adjacent closet, where a small library attracted his attention. He raised his hand to a shelf, and took down the first volume at hand, when to his surprise he found a second row of books behind the first. Curiosity impelled him to take one from this also, when a third row of books behind the second was revealed. The title of that which last met his gaze was "*The Confessions of the Novices.*" Being indexed, he naturally sought for his own name. This he easily found; and there recognized his successive confessions, each condensed into a few lines, and analyzing his character with peculiar conciseness and energy. Agitated by a desire to know more of the secrets of these shelves, he opened a volume entitled "*Confessions of Strangers*," and a hasty glance thereat satisfied him that every thing in the Society was done conformably to the rules of the "*Secreta Monita*," which were first laid bare to an astonished world in the middle of the last century, and mainly caused a union of Romish Sovereigns to effect its suppression, which was effected in 1773, by the Papal Pull, "*Dominus ac redemptor noster*." A book entitled "*The Revenues, Acquisitions and Expenses*" next attracted his attention, and then one called "*Enemies of the Society*." Wholly absorbed with the discoveries he had made, he remained unconscious of every thing until he was roused by the approaching footsteps of several persons, who stopped in the outer room. Finding it impossible to retreat without being discovered, he paused, in the hope that their early departure would give him his liberty. As he contemplated his position, the Society of Jesus was suddenly revealed to him in dark and repulsive colors. Confounded, paralyzed, and utterly unable to come to any determination, he remained motionless. A dead silence prevailed for a moment in the outer room, which was presently broken by words which fell slowly and emphatically on his ear; and he discovered that a secret conclave of the Society was then assembled, about to deliberate on plans of future action.

The President addressed the assembled members, and after some prefatory remarks, told them, that "To prepare for men of all parties, whatever may be their banner, a gigantic surprise is our task;" and, therefore, the first care should be "to change altogether the nature of our tactics, and *to give a new varnish to religion, by appearing to make large concessions*. This is the only means to assure our influence over these moderns, half men, half children;" and "this meeting shall be the pregnant mother (*seance mere*) of our future proceedings."

On hearing this announcement, Leone, observing near him, a small table furnished with writing materials, resolved to play the part of Secretary, and record the proceedings of that conclave.

To one previously unacquainted with the constitution and objects of this Society—the formidable power which they wield, and the still more formidable power which they possess—the revelations recorded by Leone would appear incredible; but those who have studied their constitutions, and dived deeply into the writings of the most celebrated of the Jesuit authors, can trace the spirit of the Institution in all that we find in the disclosures of Leone. These are too voluminous and too general for us to go into, save so far as they relate to ourselves and our country, both of which we find largely engaged in the considerations of the conclave; and in respect of which, the plans and measures then proposed have been since in course of progressive developement, until they have reached their climax, and we trust their death-blow, by the precipitancy of men who have prematurely brought on the late daring, but to us, not unexpected Papal aggression.

At this conclave, nearly every European nation was represented; and among the unseen speakers was one, who by his impetuosity and fiery eloquence, Leone recognized as and calls "The Irishman." The addresses of the various speakers establish in the clearest manner the close alliance which exists between the high clergy of the Papacy and Jesuitism. It is true that on the accession of Pio Nono, that alliance appeared to be severed, as his liberal and reforming tendencies were as adverse to Jesuitism as they were acceptable to the Roman people. But Jesuitism was more powerful than the Papacy, and stayed the reforming hand even of a Pope; and his brief struggle with them ended in a popular struggle for that liberty of which they had got a glimpse, and the flight of the Pope, to be brought back by foreign bayonets,---a passive instrument in the Jesuits' hands, whose object now is openly proclaimed to be "to extirpate from the bosom of Christianity the heresy of the Reformation."

It was in the year 1814, that the Bull of Pope Pius VII., entitled "*Solicitudo omnium Ecclesiarum*," restored the order of the Jesuits; because he says therein---"We should deem ourselves guilty of a great crime towards God, if, amidst the dangers of the Christian republic, we---placed in the bark of St. Peter, tossed and assailed as it is by continual storms,---refused to employ the vigorous and experienced rowers who volunteer their services, in order to break the waves of a sea which threatens every moment shipwreck and death." It was not, however, until the year 1823, that the Jesuit colleges which had passed into other hands, were restored to them by Leo XII. Several of the Italian towns, Sardinia, Switzerland, Spain, France, Russia, then received them, and colleges were opened in England, Ireland, and the United States. The conclave, whose proceedings are recorded by Leone, assembled at Chieri, at the close of the year 1824.

On this occasion, the Rector emphatically laid it down that "Protestantism must be utterly abolished, since inquiry into religious matters creates and propagates inquiry in other matters;" but that "the most obstinate yield to religion, (Popery?) when she acts upon them with confession for her auxiliary and ecclesiastical pomp for a bait"---yet in order to render Catholicism attractive, said the Irishman, "let us strive *to enlist in her cause the foremost statesmen and historical writers* of our own times. Let us employ them to deck the past with golden hues; to sweeten for us the bitter waters of the middle ages, and help us to captivate mankind by the most alluring promises. To the aristocracy of Protestant lands, we should say, 'take refuge with us; come with minds prepared and *we will teach you to tame this mass before whom you are trembling*; we will enable you to associate these people with the gigantic work of their own metamorphoses, a work which could never be executed but by the aid of expedients such as ours. *No sooner shall a few of these personages be converted than others will imitate them*, and when there shall be by these means, a *few breaches made* in Protestantism, whether these conversions proceed from genuine motives, or whether they be determined by advantageous offers, *which shall not be spared*, if the persons be worth the trouble---*ne val la pena*---we may certainly reckon that the people allured by these conversions will not long resist the yoke of *pure authority*, and then we shall know how to make them pull steadily." "Yes, the people are the vast domain we have to conquer, and when *we are free to cultivate it in our own way*, we will make it fructify to the profit of our impoverished granary of the Holy City. * * * Then the Bible, that serpent which with head erect and eyes flashing fire, threatens us with its venom whilst it trails along the ground, shall be changed again into a rod as soon as we shall be able to seize it." "For three centuries past, this cruel asp(*crudele aspide*) has left us no repose. *You* well know with what folds it entwines us, and with what pangs it gnaws us."

The General of the Company, Father Roothan, spoke on the same subject, he said, "As soon as the fatal word should have gone forth, that nothing had any value---in religion, but what is spiritual and Biblical, *the hierarchy would instantly fall to the ground*—all hope for the priesthood would be over, when the people should acknowledge no other *guide* than a little Book,"(the Bible). Not that he considered there was the least symptom of the approach of such a danger; "on the contrary, (said he,) Protestantism is becoming decomposed, it is falling to pieces. We are beginning to gain from it some men of note, and *there are even some high personages whom we have succeeded in convincing that if they continue to uphold Protestantism they are lost.* But it is not enough for us to be aware of a great apathy amongst our ancient enemies; *we must do all in our power to augment it. Let us meanwhile carefully avoid entering into an open strife with the Protestants.* We could not but lose ground by it, and it would call too much attention to the subject. People who are greedy of novelty would be enchanted to see such a combat opened. Let us prepare a sacred war, which, though less brilliant, is more sure to bring us the advantage. Let us shun too much light—*let us content ourselves with pulling down the stones of the Protestant citadel one by one, instead of venturing to carry it by storm.* This would be neither prudent nor useful. *Let us* pour contempt upon this inglorious, naked, cadaverous religion; and let us exalt the antiquity, the harmonies, and the wonderful perfectability of our own."

But mark well what follows: "We have," says the General of the company, "one source of rejoicing, we cherish at the bottom of our hearts this principle---that *whatever does not unite with us, must be annihilatd.* And we hold ourselves ready to make as soon as we shall have the means, an energetic application of this principle. Protestantism, on the contrary, completely disarmed itself, when first it preached the doctrine of toleration, and declared that to persecute for the sake of religion is a violation of the Gospel." Here, according to Leone, the Irishman burst forth with impassioned fervour and exclaimed, "With devoted Bishops, and with a Clergy whose tactics have been perfected by a serious course of study, we may prepare for the people such instructors as cannot fail to accelerate the progress of our ideas. All will go well with us, provided we can obtain that the Catholic from his very childhood shall abhor the breath even of a heretic, and shall firmly resist all insinuations, all Books, and all discourse of a religious cast, coming from them, carefully preserving towards them at the same time, a polite and gracious manner." "They, the Protestants, have assumed the art of affecting a desire to do us justice, and profess even much condescendence towards those whom they disdainfully denominate Papists. It is their design to break down an isolation which it deeply imports us to maintain." "Let us defeat such manœuvres, cost it what it may, by manœuvres more skilful and more active. The confessional must be our field of action, wherein we must undecive all who are in danger of being taken by so perfidious a bait."

"We will strive to obtain the same rights as those enjoyed by Protestants, an easy conquest. We have only to awaken the good sense of the Catholics on this point, and to repeat to them without intermission, What tyranny! Are you not as slaves? Attack their privileges; overthrow them! It is the will of God. Secondly, when this equlibrium shall have been obtained, since not to go forward is to go backward, let us push up the faithful higher and higher over the shoulders, over the heads of the heretic dogs, (*di questi cani d' eretici*). Let us aim at preponderance, and in such a manner as to be ever gaining ground in the contest. Thirdly, by new efforts--by an irresistible energy the faithful shall at length come forth conquerors and place in their mother's Crown that brightest gem, THEOCRACY! Strike, strike upon this rock," he added with impassioned fervor, "*independence of the Catholics*, (Roman) *in every heretical government*."

This is the programme of the first act of the "Secret plan of the Jesuits." In our next publication we shall see how the parts have been played and the plot developed.

The Witness of the Spirit

From a Sermon by the Rev. J. H. Morrison, Rector of St. John's Church, Montgomery, Alabama.

"A bruised reed shall he not break, and the smoking flax shall he not quench."—Isaiah 42: 3.

But you are doubtful perhaps whether or not you have the witness of the Spirit. Now it is certain that without this witness you are not the child of God; but what is it? What is this witness of the Spirit, and how are we to know that we have it? Perhaps you may think it a certain, direct, sensible impression made on the mind of the christian, by which he may *certainly know* that he is accepted of God. But if christians are thus certified of their acceptance, is it not strange that there should be so many marks and tests laid down in Scripture, by which we are to try our hearts and lives, and thus learn what manner of spirit we are of? "examine ourselves whether we be in the faith, to prove our own selves?" If we are assured by a direct and particular revelation from heaven, of our acceptance with God, why should the scriptures have been so superfluous as to require us to examine ourselves, and to lay down marks by which we are to conduct the investigation? Must not all examination in this case have been a work of supererogation, and must it not have been a strange oversight, not to say a glaring inconsistency, in the inspired writers, to teach us in one place that we are assured of our acceptance by the direct and immediate interposition of heaven, while in many others, they lay down marks for self-examination, and enjoin it upon us to prove our own selves, even as metal is tried by a touch-stone? But farther: is not this view flatly contradicted by our Saviour Himself, when He declares that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: *so is every one that is born of the Spirit*." What are we here taught, but that while the Spirit of God works a mighty revolution in the heart, we are usually unconscious of the manner of its operation? The change itself we may be conscious of, but that is all. How then, it may be asked, does the Spirit bear witness? I answer by the fruit He produces in our hearts, and the light He sheds on our minds. "The fruit of the Spirit," as we learn from St. Paul, in his Epistle to the Galatians, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In addition to the fruit He produces, the Spirit no doubt enlightens and aids us, when we endeavor to learn our character from the Word of God; but this He does not in a sensible manner, not in such a way that we can distinguish between the working of our own minds and the operation of the Spirit, but simply "by co-operating with our minds and assisting our sincere endeavors; as we are taught in the words, "the Spirit itself beareth witness with our spirit," (not *apart from*, be it observed, but in *conjunction with* our spirit) "that we are the children of God."

But it still may be asked, must not the mind, at the moment of its conversion, experience some strange, inexplicable, overwhelming feeling. Let us stick to the Word of God, my brethren. Let us beware of departing from our only infallible directory to heaven, and seeking out for ourselves some other guide. The Pharisees of old, and some, it is thought, in the present day, set aside the Scriptures by their tradition: let us beware of imitating their example by setting up some other standard of religious truth, than that which God has been pleased to give us. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Now where is the passage in the Word of God which teaches us, that the turning of the heart to God is attended with any of these strange feelings, the absence of which fills your mind with doubt and gloom? Perhaps it will be answered that the first fruit of the Spirit is joy. True; but why single out one of the fruits of the Spirit, and lay such mighty stress upon it, to the neglect of all the others? And what is this joy? Is it like a blaze of lightning on a tempestuous night, which for a moment sets all nature in a glow, and before you can say it lightens, the pall of darkness has again covered the earth? No, my brethren, no, christian joy has no such resemblance to a flash of lightning. It beams with a steady, mild, and growing light; a light that daily cheers and refreshes, instead of fitfully transporting the soul. It is a river, bubbling forth at first from a little fountain, gathering new accessions as it advances, flowing onward and onward with a stronger, a broader and a deeper tide, until it plunges into the mighty ocean of celestial bliss.

What, my dear brethren, are the conditions of our salvation laid down in Holy Writ? With the Apostle Peter I reply: "Repent and be baptized every one of you for the remission of sins." In the language of our blessed Saviour I answer: "He that believeth and is baptized shall be saved." In addition to baptism then, the conditions of our salvation are repentance and faith: "repentance, whereby we forsake sin; and faith, whereby we steadfastly believe the promises of God;" so believe them as to trust in them, to cling to them, and be influenced by them. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him: and to his God, for He will abundantly pardon." You have been openly and shamefully wicked; have you forsaken your wicked ways! You have been unrighteous; your heart has been the seat of evil thoughts and purposes; have you forsaken your unrighteous thoughts and purposes, as well as sinful acts? You have been far off from God, and desired not the knowledge of His ways: have you turned to Him by faith? If so, banish your gloomy doubts and fears; erect yourself; let your mind be filled with gratitude to God that He has begun a good work in you, and let your prayers unceasingly ascend that He would continue it unto the end.

But some may answer despondingly to all that I have hitherto advanced, I do not know certainly that I have faith, and is it possible that I can possess faith without being *assured* of it; does not the word itself imply a *confidence* in the divine acceptance, a *certain assurance* that God has pardoned my sins? Let us see how this idea of faith will bear the test. Faith is laid down in Scripture as a condition of our salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved." Now if faith denotes an assured belief that God *has* accepted and pardoned us, then, since faith is a condition of our salvation, we must first believe that God *has* pardoned us, before He ever *will* pardon us; we must believe that He has pardoned us *first*, and He does pardon us *afterwards* in consequence of this belief. It is just as though one should tell a beggar, that he would grant him the morsel of food he asked for, provided he would first believe that he had received and eaten it. Would not this be to mock his wretchedness? And can we believe that God would mock His creatures thus?

If we go to the Bible we shall learn that faith admits of degrees, that there is a strong faith and a weak faith. But certainty does not admit of degrees: if we are certain that an event has taken place, or that a proposition, suppose a proposition in mathematics, is true, we cannot possibly be more certain of it. Hence, since faith admits of degrees, it must be something different from an assured certainty, which does not. The Word of God tells us of a strong faith and a weak faith, but we cannot, without the grossest absurdity, speak of a strong certainty and a weak certainty.

An illustration of these remarks, may be found in the ninth chapter of St. Mark's Gospel. We are there informed of one who brought his child that was possessed of a dumb spirit to our Saviour. He had previously taken his child to our Lord's disciples who were unable to cast out the spirit. To the touching appeal of the father, our Saviour replied, "If thou canst believe, all things are possible to him that believeth." "And straightway," we are told, "the father cried out, and said with tears, Lord, *I* believe; help Thou mine unbelief." As if he had said, "Lord, I do wish to believe; I do try to believe; in some measure I think I do believe; but I confess my faith is weak and wavering; I have many lingering doubts; Lord, wilt Thou not help mine unbelief; wilt Thou not increase my faith, and heal my poor unfortunate child. The prayer was not unheeded; the faith of the father though weak was not despised; his child was presented safe and sound to his anxious throbbing bosom. And thinkest thou, poor, dejected believer, that the compassionate Jesus is less merciful, or less present to help now than formerly? Thinkest thou that in His days of humiliatien, He would heal

sanctification. Now whatever we may think of our justification, or our deliverance from the penalty of our sin and our pardon and acceptance with God, our sanctification, or our deliverance from the dominion and power of sin, and renewal unto holiness, is clearly a gradual and progressive work. But what is the proper and scriptural evidence of our justification, or of our reception into God's favor? I answer, the only true and satisfactory evidence of our justification, is furnished by our sanctification, and as this is progressive, so will the evidence be that our sins are pardoned and that God has accepted us. The more clearly and distinctly we perceive the divine image to be formed within us, the more we abound in the fruits of the Spirit, the more holy we become in heart and life, the more we have grown in grace—the more clear and satisfactory will the evidence be, that we have "passed from death unto life." Examine yourselves then, my brethren, by this test. Rest assured of this, that if you are holy, in however imperfect a degree, God will make you happy. If, having put on Christ in baptism, you are truly striving, in dependence on His grace, to live according to His will and commandments, if you are taking His Word as your counsellor and guide, if you are daily watching and praying against temptation, if you truly "hunger and thirst after righteousness," and humbly yet earnestly seek it in the Holy Eucharist and all the means of Christ's appointment, if you are striving to "grow in grace," if, "forgetting those things which are behind, and reaching forth unto those things which are before," you are pressing "toward the mark for the prize of the high calling of God in Christ Jesus," then all is well; you are a child of God and an heir of heaven, and in that awful day which closes the accounts of the world we inhabit, when all the workers of iniquity shall be driven "from the presence of the Lord, and from the glory of His power," into "outer darkness," you will receive the welcome of Christ to the mansions He has prepared for you, in the words, "Well done thou good and faithful servant; enter thou into the joy of thy Lord." That this may be the portion of us all, may God of His mercy grant for Christ's sake.

*See on this text the admirable discourse of the Right Rev. Bishop Cobbs, entitled "The doubting Christian encouraged."

Communications.

For the Churchman.

The Place whereon we Stand.—IV.

And yet our friends have found, and find, a difficulty here: the truth is, that they make the only difficulty. "The Romish Church is, to be sure, corrupt: but how are you to say that she is not of the true Church?" Behold their scruple. Now, why should they undertake, by way of making Unity consist with separation and excommunication, why should they undertake to reconcile heresy with Catholicity? Who has bid them do it? "What fellowship hath Christ with Belial or the temple of God with idols, or he that believeth with the unfaithful?"

It is a purely gratuitous undertaking; and, from the nature of it, when they have done their best, they have done nothing. Is, and Is-not, can never be brought together, except of each side of a dividing line. False,—so that longing charity may scarcely throw her glance of sunshine sidelong, and by stealth, across the gulf that separates that Roman body from the Church: true,—so that she has all the essentials and (whatever may have been added) has lost none: So foul with sin that almost he that looks on her is defiled, and yet so fair with grace and beauty, as to call forth, in Latin words, (but from one who was false himself,) the strong desire: "Since thou art such, oh! would that thou wert our's:" all this could never be, of the same thing, at the same time. We freely throw off much from the worst side: it will not do: far less would be enough to make impossibility. Is *or* Is-not,—here two things come together: here two things separate. Here is the line of crisis and determination throughout all space and time, and out beyond all time and space, and traversing Eternity,—as endless as itself: but Is *and* Is-not, we say again, have never been in Revelation; in Reason cannot be: in Fact are not, of course, and never will be: NEVER!

Truth, like the Lord Jesus, is but "Yea: Amen." A *moral Impossibility* is incalculably more real than any that physics ever knew. Miracles have often been and often may be used, hereafter, to overcome one of the last, which is but an instance or occurrence of a law of time and space and limits, that swings back on its hinges, of its own accord, the moment that the Lord and Master seeks a passage through:—the former, on the other hand, is where the abiding Word of God is met that standeth fast forever; and this is such a wall as the Almighty God Himself respects.

If any man will still insist on believing that contradictions make a simple truth, or on others believing that that is sound and whole which he must keep within his grasp to keep together, let him do it by and for himself alone: and he will have, like Sisyphus or Ixion, only his labor for his pains. I claim for myself and others, to have a single object of allegiance and a rallying-cry that every one can understand, and that his heart leaps up to; and why shall not honest men settle this question,—if it be a question with them still,—with some plain, honest, English answer? If that Romish body were a true part of the Church, in any stronger or better sense than any other body bearing the Christian name, then must we surely be in a most dangerous way:—split off and hurled afar into a devious track, with no appointed orbit,—why do we dangle here in space? The law of gravitation, in spiritual and moral things, is one subordinate to the human will: why will we not yield to it and join the larger body? God has subordinated it for the very purpose, that, in spiritual and moral things, it may be governed by what is better far, than size or numbers: Truth. The Notion,—blindly held, of recognizing and not recognizing; the dogma of sound and yet corrupt, is nonsense, you will grant me, my dear brethren, if the best heads that ever wagged in Christendom, had (as they have done just the opposite, but if they had) given it the sanction of gravity, great station, and grey hairs. A simple man may wonder that any thing so plain should bear the mooting; or that any mind should not be made up, absolutely, on this so plain and so essential thing. Mahomet's coffin is fabled to hang in air, and neither to sink to earth nor rise to heaven: but nothing real and substantial,—no earnest mind or honest heart (I cross the terms,—as Jacob crossed his hands on Joseph's children,—wittingly) can ever hang in doubt, midway between opinions or between truth and falsehood.

Look, only, what has become of those, who,—stronger or weaker than their fellows,—have tried to hold together the Church and the Romish body, whose courses lie asunder. No man by bracing his feet and knees against his ship's bulwarks, and clinging across them to another vessel's side, when the yeasty waves and gusty winds are forcing them asunder, can keep both foot and hand-hold. He may be drawn up, out, and carried off: he may drop down and perish in the cold, salt sea; he may fall back and lie, disabled, maimed, a cripple for all time to come. How far more mad to seek to draw together, by a simple man's strength or that of several, two huge ships, ploughing their several ways, each under press of sail, on different tacks! But oh! how faint and far off do all such figures seem to stand from the IMPOSSIBILITY which is in our case.

Of course, a thing might be in some things right, in others wrong: but this must be taken as a larger question than of particulars. Fix first the general and the particulars will find their places. If there can be but one, then is there, now, but ONE. One may have many parts: *but they must all be parts of* ONE. A rule such as some have had it and would have it, would make all wrong, of right,—all right, of wrong. For such a rule would cut through unity of the Faith, through unity of the Ministry, through unity of Baptism; of the Lord's Supper; of Communion; of God's Word; through common sense, through Reason; nay, leaving earth for heaven, would sever, absolutely, through the GODHEAD! Each of all these is one: the rule of doctrine which would admit two incompatibles in one Faith, would, at the same time, admit plurality in each of these high verities: even in the Supreme of all.

There might, even between religious bodies, be such a mere incompatibility of temper or spirit, as is alleged in Paris or Connecticut or New York, as cause for breaking a bond which cannot be untied on earth. It was an incompatibility of this sort which, of old, divided the Eastern from the Western Church, more than the two words in the Creed, and more than any religious compunction about a Vicarship of Christ. In point of practical doctrine, as regards the laity, there was and is no difference between Greeks and Romans, of size enough to be a welcome object even to men of such small ambition and untiring assiduity in setting forth what is not either expressed or understood, as standard Commentators on the Bible. There was a time, to be sure, and that not long ago, when the descendants of the Wise men of the East used only pictures and not statues or images to look up to and to bow down before, and kiss in worshipping the Invisible: but now, such things as can wear a real coat and wig, or ear-rings and necklace, and which moreover give an opportunity to "cunning artificers" to introduce ingenious mechanism for turning the eyes like those of a child's doll:—these have asserted their natural claim to use and honor, as with the other grown up children of the Roman obedience, and their Papa, who have long been proprietors of wonders such as the winking woman, of wax or wood, at Rimini. Bickerings, heart-burnings, mutual jealousies, more than any other cause sundered between the East and West, aforetime, and now, when both have changed so greatly and so separately, and on each side at different periods, yet both have come so nearly to the same degree and kind of change from what both used to be, that these still, more than any other cause,—keep them asunder. It is not such an incompatibility that meets our case.

Fling out, on high, again, then, "ONE CHURCH, ONE FAITH." Display, moreover, if you will "No Popery! No Idolatry! No Heresy! No Schism!" Long, long enough have we been called upon to cry Ave! with one breath, Anathema! with another. To hold up with one hand, and with the other to smite down. To-day we take our stand for *simple* Truth: *plain* Right. Confused and conflicting articles of faith, among which the mind must still be unresolved, uncertain of its objects, away with them to the burning!

Christ Church, Newark, R. T. S. L.
Jan. 11, 1851

P.S. The author of some occasional articles from Christ Church, Newark, thanks "J. W. R." sincerely, for his evident sympathy in what are the greatest and best things in the world; and is assured by his heart that not only they, but many, many others will agree, also, in what they, now, may seem to differ about, if they can come to the better understanding together

The writer in Newark continues the same subject in this number of the Churchman.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

CHAPTER XXII., CONTINUED.

If in the Church there was a man likely to be promoted to the Apostolic Order, it was the admirable youth that from a child had known the Holy Scriptures, the companion and bosom friend of Paul. Accordingly we find Timothy in due time ordained Apostle, as it is written, "When WE might have been burdensome, as the *Apostles of Christ.* (I. Thess. ii. 6) For the phrases "our *hearts*," (v. 4,) and "our own *souls*" (v. 8,) show that Paul speaks for Silas and Timothy besides himself, as in fact he seldom speaks in the singular number in any part of the Epistle, and not at all until the nineteenth verse of the second chapter. And this at once explains why Timothy is associated with Paul in writing no less than six of the Apostolical Epistles, in some of which the authoritative tone is most distinctly made use of in the plural form. And wherever he is named, in these or the other Epistles, it is in a way that is easiest explained on the supposition that he was raised to the Apostleship, and for that reason entitled as much as Paul to the support and obedience of the Churches. After reading these Epistles with the utmost care, solely to ascertain the facts in this particular, I could not throw off the conviction that Timothy was "an Apostle" as much as Paul or Barnabas. And when to all this I came to add the Epistles to Timothy himself, and to superadd the united voice of all antiquity, (which, pardon me, I do not mean to quote), it expresses less than I felt, to say that I had no longer the shadow of a shade of doubt. From the time of his settlement in the Church of Ephesus, we never find him for a moment absent from his charge, except on the invitation of Paul, to visit him once more before he suffered. Leaving then out of view his previous high relations to other Churches, what was the nature of his charge at Ephesus?

Now, if the Epistles of Paul to Timothy were written to an apostle, we may reasonably expect to find in them still further intimations of apostolical prerogatives and powers. Let us see.

In Chap. I., after the salutation, his first words are, "I besought THEE to abide still at Ephesus, when I went into Macedonia, that THOU mightest *charge* some that they teach no other doctrine," thus devolving on Timothy the function that would otherwise have belonged to himself, if he had not been called away elsewhere. "*This charge* I commit *unto thee*, son Timothy, according to the prophecies which went before *on thee*;" intimating that the vocation to his present work had been an event grave enough for the interposition of prophecy.

In Chap. II. he instructs him carefully concerning the nature and subjects of the prayers or liturgies of the Church to which he was now sent; and also how the women should behave in private life and in ecclesiastical assemblies.

Next (Chap. III.) he "charges" Timothy at considerable length with regard to the proper qualities of the inferior Bishops: "A bishop must be blameless—the husband of one wife—vigilant, sober, of good behaviour—given to hospitality—apt to teach—one that ruleth well his own house—not a novice—must have a good report of them which are without." He then charges him with equal care respecting those to be admitted Deacons, and respecting their wives and children, and recommends their promotion when they "have used the office of a deacon well;" and adds, "These things I write unto THEE, hoping to come unto thee shortly, but, if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."

In Chap. IV. he reminds Timothy of the sad prediction of the Spirit, that "some should depart from the faith, giving heed to seducing spirits and to doctrines of devils;" and charges him to put the brethren in remembrance of the fact, and adds, "These things COMMAND and teach."

On the subject of discipline and of provision for the poor, he recommends in the next chapter moderation and prudence, toward old and young, male and female, married and unmarried. After some directions, relating apparently to useful institutions, giving employment to females in the Church's service, and also to the subject of marriage, he says of another matter that Timothy must look after, "*Let the Presbyters* that rule well be counted worthy of double honour, especially they who labour in the Word and doctrine;" for "the labourer is worthy of his hire." But against *a Presbyter* receive not an accusation, but before two or three witnesses;" and, them that sin, *rebuke before all, that others also may fear.*" "I CHARGE thee before God, and the Lord Jesus Christ, and all the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality;" "LAY HANDS SUDDENLY ON NO MAN."

In Chap. VI., he gives directions concerning the duties to be required of servants, and after a renewed allusion to falsifying teachers, and some counsels pertinent to the occasion, he exclaims once more with great solemnity, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, *until the appearing of our Lord Jesus Christ.*" And yet once more, when we had thought that all he had to say was said, his full soul bursts again with its anxieties, "O Timothy, keep that which is committed to THY trust!"

Again, in a second Epistle, he says to Timothy, "Stir up the gift that is IN THEE by the putting on of MY hands;" "hold fast the form of sound words which thou hast heard of me;" "that good thing which is committed unto THEE keep by the Holy Ghost which dwelleth in US;" "the things which thou hast heard of me, *the same commit* THOU *to faithful men*, who shall be able to teach others also;" "of these things put them (the Presbyters) in remembrance, CHARGING THEM before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." Then, solemnly recurring to the perilous times they were to look for, he exclaims again, "I charge thee therefore before God and the Lord Jesus Christ; preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine; do the work of an evangelist; make full proof of THY ministry; for *I* am ready to be offered, and the time of MY departure is at hand."

Thus with his dying hand the venerable Paul delivers up the keys and rod of discipline to a successor in his office. What single thing was there that Paul would have done in the Church at Ephesus, which Timothy is not here instructed to do? And pray where is it that mere Presbyters, so often addressed in other Epistles, ever received any such injunctions as these? Out of them all select only two.

Timothy is sent to Ephesus to ordain Presbyters and Deacons. Yet, for years before, the Church there had its Presbyters; and, what is yet more singular, although we have a discourse of Saint Paul's addressed to them when he sent for them to meet him at Miletus, recorded at considerable length in Acts XX., yet in that address—that solemn address—that parting address to the Presbyters at Ephesus, "hanging on Paul's neck, and sorrowing most of all that they should see his face no more," he says not a word about "charging," "reproving," "rebuking," or "receiving accusations against" each other," and that though he told them, "Yea, of your own selves shall men arise, speaking perverse things, to draw away disciples after them," and again, "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock." Yet not one word concerning *discipline*, as there had not been concerning *ordination*; but only, "Take heed to *yourselves*, and to all *the flock*, to feed the Church of God, which He hath purchased with His blood." But when these evils began actually to appear, and these wolves commenced their havoc of the fold, and Timothy is sent to them, because Paul cannot go, it is with the anointing oil, the rod, and the sword. The question has been well put, Had these Presbyters the same power to "receive an accusation against" Timothy, that he had against them? or to "rebuke" him, that he had to rebuke them? to "charge" Timothy, "that he teach no other doctrine," that he had "by prophecy" and "the laying on of Paul's hands," to charge them?

These Epistles to Timothy require such interminable straining and forcing into a sense so entirely non-natural, in order to get rid of the Episcopal prerogative, that some more skilful Presbyterians, who have felt the pressure, and who can, *a la Hudibras*,

"divide
a hair 'twixt west and north-west side,"

have fallen on the expedient of allowing Timothy a delegated authority to act temporarily in the place of Paul, as a sort of *tertium quid*, or intermediate thing between the Presbyters at Ephesus and Paul. This policy of Apostle-splitting, so to call it, reminds me of an anecdote with which Dr. Miller used to point his caution to our classes, against too fond an exhibition of our powers of strained and rigid exegesis. A Doctor of Divinity, it appears, occupying a Professor's chair in a neighboring literary institution, entered into one of those elaborate discussions which are sometimes heard from sectarian pulpits, to ascertain how many evil ones there were that passed out of the two men among the tombs into the herd of swine, and after a long dissertation on the military tactics of the Romans, came at last to the conclusion that as the Roman Legion contained six thousand four hundred and seven men, and as the "legion of evil ones were divided between the two men among the tombs, there must have been just three thousand two hundred and three and a half devils in each man; in consequence whereof, the learned Divine went ever afterward among the beardless youths of the place, by the name of "Doctor Split-devil." Very well, have it so if you will; half-presbyter, half-apostle; it can do no harm; it still makes Timothy a Bishop and Paul the Archbishop; or, if we must call the Presbyters of Ephesus Bishops, it makes Timothy the Archbishop and Paul Patriarch. We care not by what name you call him—Priest—Presbyter—Bishop—Suffragan, Superintendent—Ruler—Governor—Evangelist—Missionary—Moderator—Primus Presbyter—Apostle—Assistant of the Apostle—Messenger, Prelate—Angel—Antistes—Princeps—Præses, Præpositus—Archon—Proestos—or Præfect (as Calvin styles James in the Church at Jerusalem)—*call him by what name you please*—write it in Latin, Greek, or Hebrew—read forward—read backward—it comes to the same thing—Timothy succeeds to the prerogatives and powers of Paul—Paul now in irons at Rome—"his course finished"—"the time of his departure at hand"—and Timothy to act henceforth "*until the appearing of Jesus Christ*," not by delegation in the place of an absent, but by succession in the place of *a deceased apostle*.

Turn we to the ancients; they call Timothy an "apostle," and the fathers, to the number of ten or twelve, name him as the successor of Paul in the Church at Ephesus. The words of the "famous" JEROME are, "Timotheus a Paulo Ephesiorum Episcopus ordinatus." Theodoret calls him "the Apostle of the Asians." Eusebius, the great historian of the Church, declares, "It is recorded in history that Timothy was the *first* Bishop of Ephesus," over the Presbyter-Bishops, be it remembered, who were there before him On this passage Dr. Bowden, in great good humour, takes Dr. Miller to task for one of those innocent mistakes to which the latter is so singularly prone, in translating the *historeitai* of Eusebius by the *free* rendering. "It is *reported*?" The idea that Eusebius, who lived within two centuries of the Apostles; who sat in the council of Nice assembled out of all the world; who had access to all the writings of his predecessors; who obtained a special order from Constantine that the records of all the churches in the Empire should be furnished him, for the compilation of his history;—the idea! that Eusebius should have said of an event so recent and necessarily so well known, "It is *reported* that Timothy was ordained Bishop of the Ephesians by Paul!" It may show the reader that the learned Doctor felt in his heart that as early as the days of Eusebius, at least, the word "Bishop" was used to represent something more than the minister of a single congregation. And this is not the only thing in Eusebius which explains why he is thrust into a corner, and, like all the earlier fathers, given the go-by by the Presbyterian lecturer and student.

It will be now less necessary to go over the same ground with regard to Titus. In the Epistle addressed to him by Paul, immediately after the salutation, we find the Apostle beginning precisely as he had done to Timothy:

TO TIMOTHY	TO TITUS.
"I besought THEE to abide still at Ephesus, when I went in Macedonia, that THOU mightest charge some that they teach, &c."	"For this cause left I THEE in Crete, that THOU shouldest set in order the things that are wanting, and *ordain Presbyters* in every city, as I had appointed THEE."

Now in Crete there were a hundred cities. It lay in the path of Paul and others in their frequent journeys westward. Paul had been there at least once, for there he left Titus. The Cretans were among the first who heard the gospel on the day of Pentecost. The very phraseology, "that thou shouldest *set in order the things that are wanting*," shows that churches had been founded. The whole drift of the Epistle shows that there were Churches there, and Churches infested already with Judaizing and false teachers. Nor do I know any man but Dr Miller who has been hardy enough to ask *proof* that there were Presbyters in the Churches of Ephesus and Crete before this time. I care not, except for the credit of common sense, whether there were or not. For here is the Presbyterian dilemma, and there is no escaping it. If there were Presbyters (—Bishops) in Crete before, then Titus is left, as though they were not there, to ordain others, and to "stop the mouths" of some ordained before. Paul was a remarkable observer of professional propriety and etiquette; yet here he leaves his friend Titus among the Presbyteries of Crete for the purpose of ordaining. Dr. Potts, I trow, would take it for an ill-mannered thing, if the Presbytery of Philadelphia should send a man to ordain elders in the cities of New York. Or if these Presbyters were not in Crete, still the one man is afterwards written to, Titus is left, in the place of the one man, Paul, who cannot stay longer, to ordain elders in every city," and to "set in order the things that are wanting." Either way, Titus represents and succeeds the Apostle.

Saint Paul then charges him, as he had done Timothy, to ordain as Bishops or Elders only such as he may find "blameless—the husband of one wife—having faithful children—not self-willed—not soon angry—not given to wine—no striker—not given to filthy lucre—lovers of hospitality—lovers of good men—sober—just—holy temperate—holding fast the faithful Word." As to the false teachers, he tells them that "their mouths must be stopped," and "a man that is an heretic, after the first and second admonition, reject." The body of the Epistle, very like those to Timothy, is occupied with charges respecting "aged men," "aged women," "young women," "young men," "servants," "the powers that be," and the local magistrates."

Now this pre-eminence of Titus in Crete is confirmed by the fact of his having on other occasions represented Paul, during the absence of that Apostle from some other Churches. Thus, at least twice he was sent to Corinth; and Paul says of him (II. Cor. vii. 15,) "His inward affection is more abundant toward you, whilst he remembereth *the obedience of you all, how with fear and trembling ye received him.*" Again, in the next chapter, "We desired Titus, that as he had begun, so he would finish in you the same grace also;" and again, "Thanks be to God, which put the same earnest care into the heart of Titus for you;" and again, "whether any do inquire of Titus, he is *my partner* and *fellow helper* concerning *you*, or our brethren be inquired of, they are THE APOSTLES [Gr.] of the Churches, and the glory of Christ; wherefore show ye to them, (i. e. to Titus, Luke, &c.) and before the Churches, the proof of your love, and of our boasting on your behalf." And all this in so famous a Church as that of Corinth, renowned for its tongues, its prophets, and its pastors; Titus, accompanied by Luke, and going with the apostolic rod to the Church at Corinth, and demanding, as he had before received, the "obedience" and "fear and trembling" due to "apostles." (Read chaps. VII and VIII of ii. Cor., which after all are but a moiety of these by-the-way allusions to the Apostleship of Titus.)

Accordingly we find the whole regiment of fathers allowing Titus, as the father of a remarkable line, the rank in Crete which we have seen that with one voice they give to Timothy at Ephesus. On the second of Galatians, where Paul recounts his visit to Jerusalem with Barnabas, having Titus also with them, and where he says that "James and Cephas and John gave to him and Barnabas the right hands of fellowship," "the famous" JEROME, whose name our old Presbyterian habits oblige us to write always in capitals, remarks,

"Sed Tito, qui cum eis erat, dextras non dederunt; *needum* quippe ad eam mensuram pervenerat ut possint ei Christi mercimonia ex æquo cum majoribus credi; et eundem tenere.	"But to Titus, who was with them, they gave not their right hands; for he had *not yet* attained to that measure that the interests of Christ should be entrusted to him equally with his superiors, or to hold the same rank of administration which Barnabas and Paul held."

On the Epistle to Titus Jerome assigns to him the high grade which ten years previously, here he had "*not yet*" attained, declaring, "Apostolicæ dignitatis est Ecclesiæ jacere fundamentum, quod nemo potest ponere, nisi architectus,—It belongs to the apostolic rank to lay the foundations of the Church, which none but a master builder can lay."

I noticed too, that Paul settled Titus in Crete, as he had done Timothy in Ephesus, with these high powers, when now his race was well nigh run, and he about to loose his girdle and lay down his staff.

And my attention was called to the further striking fact, that when Paul requested Timothy to leave his charge awhile, and come and visit him, he sent Tychicus to Ephesus (II. Tim. iv. 12), and when he desired Titus to do the same thing, he sent Tychicus to Crete (Tit. iii. 12,) it would appear to take their places in their absence from their respective Presbyteries and Churches; "When I shall send unto thee Tychicus [called by Neander Paul's "missionary assistant," and by Calvin "the Bishop of the Colossians,"] be diligent to come unto me."

And yet once more, Silas or Sylvanus is a New Testament Apostle. In Acts xv. he and Judas are called "chief men among the brethren," "prophets," as Barnabas and Saul had been on a former occasion. He was sent out with Paul and Barnabas, charged with "the decrees" of the Synod of Jerusalem, and of his own will remained at Antioch, "confirming the disciples." In the occurrences at Philippi (xvi.) he is constantly mentioned as the equal of Paul. In Chap. xvii the same absolute equality is still preserved. In II. Cor. i. 19, he is associated with Paul, and takes precedence of Timothy. In I. Thess. i. 1, the same circumstance occurs, with the additional importance that his authority is added in the address of the Epistle; and in Chap. ii 6, Saint Paul declares both him and Timothy to be equally with himself "APOSTLES," ready to impart not only the gospel, but "their own souls," when they "might have been burdensome [marg., used authority] as THE APOSTLES OF CHRIST." Again, in II. Thess., we find Silas or Silvanus uniting with Paul and Timothy, in the Epistle, wherein they say, "that ye both do, and will do, the things which *we command* you," and "now *we command* you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves, &c.," and again "that we might not be chargeable to any of you; *not because we have not power*, but to make ourselves an ensample unto you to follow us," and much more in the same authoritative strain. I marked especially the language, "When we might have been burdensome as THE APOSTLES OF CHRIST.

In my despair I appealed once more to JEROME. But Jerome, on the passage, "or our brethren be inquired of, they are the Apostles of the Churches, and the glory of Christ, says further

"Silas quoque et Judas ab Apostolis Apostoli nominati sunt."	"Silas also and Judas are called Apostles by the Apostles."

In the same manner the passage just quoted undeniably includes Luke, who went with Titus to Corinth, "the brother whose praise is in the gospel throughout all the churches, and not that only, but who was also chosen of the churches to travel with us," (II. Cor. viii.); the author moreover of a Gospel and of the Acts of the Apostles, albeit himself not by any means one of "the twelve." Yet antiquity accords to him also the rank of an Apostle. Once more then the Catalogue:

1. Peter,
2. Andrew,
3. James, brother of John,
4. John,
5. Philip,
6. Bartholomew,
7. Thomas,
8. Matthew,
9. James, son of Alpheus,
10. Lebbeus or Thaddeus,
11. Simon Zelotes,
12. Judas Iscariot,
13. Matthias,
14. Paul,
15. Barnabas,
16. Andronicus,
17. Junias,
18. Epaphroditus,
19. James, the Lord's brother,
20. Timothy,
21. Titus,
22. Silas,
23. Luke.

It is really not the most pleasant thing in the world to confess one's former ignorance.

—Durum est
Quæ juvenes didicere, senes perdenda fateri.

I did believe that the apostolic office had perished with Saint John, and that the twelve had passed away without successors; nor can I give a better apology for my mistake than that I had never thought the subject of sufficient importance to compare attentively Scripture with Scripture, and considering time more profitably employed in hunting for confirmations of "the decrees of God, whereby for his own glory he hath foreordained whatsoever comes to pass;" and that "none other are redeemed by Christ but the elect only," and that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death," and that "those men and angels (I still quote the Confession of Faith), thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be increased or diminished." A merciful God forgive me, that some of the time thus wasted was not employed in finding the foundations of the Church's ancient unity and peace and triumphs! Then, too, I had been spared this confession. For so soon as my investigations were directed to this point, I found the number of the original "Apostles" just doubling on my hands, and that almost exclusively in the path of Paul.

ONE OF THREE HUNDRED.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 18, 1851.

Roman Catholic Polemics.

WE have been much surprised to find some of the Roman Catholic Journals finding fault with the term "Papal Aggression," which figures in large characters in the columns of almost every newspaper religious and secular in these days. We say surprised—because it seems that strong doubts are entertained among them as to the object and effect of the recent Papal act. Some, as *L'Univers*, a French newspaper, boldly maintain that it *annihilates the English Sees* already existing, and renders it obligatory on all baptized persons (no matter by whom they were baptized) to submit themselves to the See of Rome and its constituted authorities in England. Others, however, maintain that it is a measure intended solely for the Roman Catholics themselves—which does not interfere with the Established or National Church—and that the fact of naming the Sees after other towns than those occupied by the Anglican Bishops, is an act of courtesy to the Church of England. Now we must say, that even in the view last mentioned, the act is an *aggressive* one, inasmuch as the Pope without any valid authority, sends prelates of his own creation into the Dioceses of Christian Bishops already existing, and thus contrary to Catholic usage, sets up altar against altar and withdraws the people from their divinely appointed pastors. Perhaps, however, in the present divided state of Christendom, His Holiness considered himself justified in adopting this plan for the spiritual oversight of those connected with the Roman Church, on the same principle that an Anglican or rather a Scotch Bishop officiated in Paris for many years for the benefit of those of his Communion. If therefore the statement of Dr. Ullathorne and others is to be taken in the letter, and there is no practice of mental reservation, and He, whom they serve, has had no design of claiming a Universal Episcopate, the act may be considered as admitting of excuse under the circumstances.

We confess, however, that we are inclined to adopt the former view of this bold measure of the Pope, and look upon it as meaning a great deal more than mere appointments intended for local convenience, and for operating only upon those within the Roman pale.

The French paper above quoted, is conducted under high auspices and is devotedly attached to the Roman cause. Nor does it stand alone in the assertion of the momentous results of this act. Other Roman Catholic papers both abroad and here, openly proclaim the same opinions, and assert that these Romish intruders are the only lawful bishops in England! There is no reason why these journals should mistate the facts; while we can see many considerations of policy and expediency why those on the spot, as the titular Bishop of Birmingham before mentioned, should shrink from asserting the full extent and effect of the measure. It is then an *aggression* of a very daring character, and those against whom it is aimed have acted rightly in protesting against and denouncing it as they have done. It has been said, indeed, that the act relates not o temporal but to spiritual functions. "Why should you complain?" say some of the Romish writers and preachers—"We do not want your incomes, your tithes, your splendid edifices. We claim only the *spiritual* authority of Christian Bishops; we do not ask for Royal favor, or Parliamentary recognition, but cheerfully abandon to you all the power and authority you have from them." Can any thing be more generous? They leave the servants of the State, the *Parliament* and *Queen-made* Bishops as they style them, all that they can *lawfully* claim, and content themselves with the assumption of an exclusively spiritual authority. Nevertheless, we cannot accept of these concessions.

It is a favorite argument of both Romanists and Dissenters, that the English Church is the creature of the State. The same idea is countenanced by some of those who are professedly Churchmen, because they wish to use the influence, authority, and emoluments of the Church to their own selfish and ungodly ends. This is no new claim,—it was made in practice at least by the tyrannical Henry VIII., and with equal tenacity by the ambitious Somerset in the reign of Edward VI. The evil, however, was but temporary, and in subsequent times the true theory of the nature and polity of the Church was better understood. The State was the supporter not the master of the Church; the Church was the ally, not the slave of the State. Elizabeth refused with indignation, the title, "Supreme Head of the Church," her father had fearlessly and wickedly assumed, and in this displayed her reverence and good sense. It is to be hoped that all her successors will have grace, wisdom, and understanding sufficient to imitate her example. Were every vestige of connection between the Crown and the Church swept away to-morrow, the Church of England would have the same spiritual authority that it has now. If all the acts of Parliament establishing the Church, were repealed this very instant, the Church of England would still retain unimpaired her spiritual authority. These acts of the State *recognize* the Church and confer upon it certain temporal privileges, but they do not give it its spiritual power. That spiritual power and authority are derived from Christ through His Apostles, and Bishops in succession from them; each faithful man of them handing down to those, who were duly nominated and approved, the Apostolic gifts of ruling and feeding the flock of Christ which he had himself received. As these gifts come not from men, but from the great Head of the Church, so they cannot be taken away at the mere will of man, but only by the authority and permission of Him from whom they are derived, and by the Chief Pastors of the Church acting in His name and agreeably to His laws. Thus the Scotch Bishops did not lose their spiritual authority and Diocesan jurisdiction by the acts of the Scotch Parliament in 1689, and the following years, although their temporal *status* was subverted. Their Divinely official character was not thereby lost, nor their rightful authority over the souls and consciences of their people diminished. The faithful still recognized them as the centres of unity in their respective Dioceses, and as appointed of Christ to direct and instruct them in sacred things, and to minister exclusively God's Word and Sacraments. And if, unhappily, the same spirit of frenzy should now possess England, which then possessed Scotland, and her Bishops should cease to be Lords spiritual, and to sit in Parliament, and to inhabit palaces, and receive princely incomes, and enjoy the other privileges and possess the same temporal honours which are now granted them, they would still be the Bishops of the *English Church*, and all who professed to have authority to minister in sacred things on English ground without their cousent and authority would be schismatics and intruders. Destitute of the aid of the State to enforce her decrees, or to punish by temporal penalties, her censures would still have the awful power and effect, which her Lord has promised, when He said, "Whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven."

Such then are the spiritual claims and powers of the Bishops of the Anglican Church, and those duly and canonically appointed by them to minister in sacred things. It follows that the commission of acts, or the assertion of any powers, on the part of another Bishop, which conflicts with these powers, impairs their influence, or denies their existence, is an unjustifiable and an aggressive act. It is an insult of a most grievous nature to say that they have only State powers and Parliamentary authority to execute their sacred functions. The State can not give them these functions, neither can the Parliament, in spite of its boasted omnipotence, take them away. A State-made Bishop is no Bishop at all, and this is what the Romanists virtually assert when they style them the creatures of the State. The measure of the Pope in appointing Bishops with distinct territorial limits, becomes in this point of view, a very serious matter. It is an attempt to apply to England a practical enforcement of the maxim, that he is the Spiritual head of the whole Christian Church, the centre of Unity, the source of Episcopal authority, with whom all must be in communion to have the right to exercise Episcopal or Sacerdotal functions. It is the assertion of that Papal supremacy which the Church of England so effectually cast off at the time of the Reformation, when she gloriously maintained and demonstrated her inalienable rights as an independent and incorrupt branch of the Church Catholic. It is no empty claim—no inoperative right, for which the Pope contends. It is to this that much of the corruption and superstition of that Church are owing.—The original equality of the Bishops of the Church was first infringed upon, and then subverted. The distinctions of Metropolitans and Patriarchs originally devised for the purposes of discipline and expediency, were perverted by the Bishop of Rome to purposes of ambition and aggrandizement. By gradually depriving them of their lawful voices as equals in the administration of discipline and the decision of doctrine, he assumed the right of making his own decrees on disputed theological points, and binding them upon the consciences of the people of Christ throughout the world. His equals were silenced, or if they resisted, were punished as contumacious. The power of the State was sometimes used to curb the prelates, the authority of the prelates was, in its turn, employed against the Sovereign. With dexterous skill Emperor was set against King, and prince against noble; and all this machinery secretly moved to one great end, the aggrandizement of the Papacy. Disputed points, at length, were settled by the sole voice of the Roman Pontiff, and what he delivered was received as the infallible dictate of heaven. New dogmas were invented with fearful rapidity, and riveted on the Church as articles of faith; and then these novelties were declared to have been embraced and held by the Church from the beginning, notwithstanding the fullest and plainest testimony to the contrary. Thus we see that the violation of the primitive order and discipline of the Church led to corruptions of doctrine and the grossest abuses in practice; and one means of restoring the Church must be the withdrawal of these usurped and arbitrary claims, and the restoration to each Bishop to his original position of equality and independence as it respects the See of Rome.

We have thus shown that the principles involved are of very great moment, and we are happy to find that the better class of Church papers in England are fully aware of the importance of the topic, and also fully prepared with the true method in which to meet it. The noisy clamor of the ignorant and violent mob will soon die away and be hushed in silence; but the arguments of reason and wisdom will have a perpetual efficacy.

Foreign Intelligence

Up to the time of writing this the steamer *Atlantic* has not arrived. We are therefore without later advices.

We continue our extracts from previous files.

A second meeting was held at Birkenhead on Friday, the 13th Dec., which passed off quietly. Strong bodies of police were on the ground, and 700 special constables. A strong force of military was also in readiness. The Meeting was large, consisting of some 4 or 5000, multitudes having flocked in from other parts of the country. Mr. Brown, the Popish priest, issued a proclamation to his flock, warning them to keep quiet, and absent themselves from the meeting, which was very prudently followed.

—A French, priest named Gothland, has been sentenced to the gallies for life, for the murder of his female servant, who threatened to divulge his criminal intercourse with the Coutesse de S. This sentence has excited the indignation of *L'Univers*, a French ultra-montane Journal, which boldly advocates the wildest claims and grossest abuses of Popery. *Le National* thus comments on its contemporary:—

"The *Univers* has been silent during the trial at Angouleme. It now speaks. Is it to demand a pardon? Is it to separate, according to its right and its duty, the cause of the French clergy from that of a profligate and a poisoner? No; it is to utter a loud cry of hatred, as though, after the condemnation of the Cure Gothland, the *Univers* had to revenge itself on something, or on some one? This is at once wanting in reason, in dignity, and in prudence. To choose such a moment and such an occasion to boast of the virtues of the priesthood and of priestly celibacy, is to compel us to call to mind Mingrat, Lacollonge, and Leotade, the list of whom is now enriched with a new name. Had we not before enough of these scandals of the Courts of Assizes, these assassinations, and these adulteries, without having this murderous scene set before our eyes. You say that there are plenty of adulterers in the world. But do you know who an adulterous priest is? Do you know that he introduces himself into the family in the name of God? Are you aware that before murmuring words of love into the ears of his victim a priest speaks to her of God? Do you know that the souls even of children are abandoned to a priest? That a woman has no secrets from him? That he was not a man in her eyes before he became her lover and seducer? That all surveillance, all jealousy vanishes before that sacred garb, which, perhaps, only covers a scoundrel and an adulterer? It suits you well to attack the Freethinkers in the name of the Cure Gothland! to call him a Freethinker in a surplice, who, to go to the bague found it convenient to pass by the vestry. Is not this an insult to common sense? When it pleases you to make Freethinkers responsible for all the crimes which are punished by the tribunals, we were indignant at such a want of good faith; but at least you have not hitherto imagined the idea of reproaching us with your own misfortunes, and to impute to us the crimes of a Gothland, a Bonafous, and a Mingrat. Because the Cure Gothland has been condemned, whence do you derive the right to say that in the schools of the State it is taught that God is but a name? Because the Cure Gothland has been condemned, whence have you the right to attack the jury, to say, in proper terms, 'It is well known what the jury represents;' and further on, to exclaim, 'Oh, justice of men!' For our parts, without wishing to fail in respect to this decision, and without in any way assuming the defence of the condemned, we cannot help thinking that an aggravating circumstance was found against him, and we think we have no need to point it out. Because the Cure Gothland has been publicly convicted of murder by the justice of the country, what right have you to say to the press, 'Priests of this kind are exactly those you like: they think as you do?' and to say, in speaking of the people, 'Wo be to him who relies on the good sense of the people to re-establish justice and truth? There is nothing to be found there but an ardent belief in evil, a passion of jealousy against all material or moral superiority, and a savage desire to see it overthrown.' For our parts, we will say, from a feeling of justice, that the French clergy is no more responsible for such fanaticism than for the infamies of the Cure Gothland. You will calumniate better another time: now your mind is disturbed by passion. You demand for immodest and murderous priests the benefit of secret trial and silence. When such a humble prayer is made, it should be made humbly, and not with insult and anger."—*Times.*

In consequence of the existing difficulties the Church of St. Barnabas, Pimlico, has been closed for the present. The Rev. Mr. Humphrey, Chaplain to the Bishop of London, is mentioned as Mr. Bennet's successor.

A public meeting has been called in London for January 14th, to promote the revival of Convocation.

The Pope is said to meditate founding an order of married preachers, by way of finding employment for those English clergymen, who, being married, cannot become Romish Priests. Also, it is hinted that they will be allowed to use the English Liturgy with certain modifications, says the *English Churchman.*

St. Ninian's Cathedral, Perth, so far as built, was consecrated, Dec. 11th, by Dr. Forbes, Bishop of Brechin, acting for the venerable Dr. Torry, Bishop of St. Andrews. We annex the description in the *Guardian*, as it is exceedingly interesting. This is the first Cathedral consecrated in that country since the Revolution of 1689, when the Scotch Church was overthrown as an establishment, and indeed, since the Reformation. She may now say, "Arise, shine, for thy light is come, and the Glory of the Lord is risen upon thee."

"The first consecration of a British Cathedral since the Reformation, (with the single exception of St. Paul's) is certainly an epoch in the revival of ecclesiology, as it is to be hoped that it will also be in the moral history of the Church. St. Ninian's, now the Cathedral of the (at present) united Dioceses of St. Andrew's, Dunkeld, and Dumblane, has been erected under very peculiar difficulties, and in spite of great opposition from those who should have been promoters of so good a work. The Perth Mission, established in 1846, has been hitherto singularly successful, and it is remarkable that in the town in which the first fruits of the Reformation occurred, should be also that in which the Church should first be presented to future ages in somewhat of her ritual splendour. The Cathedral, which, when completed, will be on an average with those of Brechin, Dunkeld, and Dumblane, though in its height, (72 feet) it rivals Glasgow, is to consist of choir, nave, quasi-transept, (a Scotch arrangement) aisles, two western spires, and north sacristy. At present only one wing out of three which are to complete the nave is completed. It is, on the whole, one of Mr. Butterfield's most successful productions, and though open to criticism on some minor details, has most completely the air of a Cathedral and not of a parish church. During the three or four nights which immediately preceded the opening, the Scene was very striking. The brilliant illumination of the Cathedral (which is lighted with gas,) the masons and carpenters who were busily engaged in giving the last touch to their respective works,—the sacristy filled with zealous amateurs, employed in the polychrome of the organ pipes which, by the way, is very successful; this, amid the midnight silence of a crowded city, produced an effect which we have never seen surpassed. The colors of the organ (which is most admirably placed in the sacristy arch) and that of the sacristy, were designed by Mr. F. Helmore, to whom the admirable beauty of the choir is also due.

"The doors of the Cathedral were opened at 10,30, and by a simple arrangement the members of the Scotch Church were separated from others whom curiosity, or a better feeling, drew to the ceremonial. In the meantime the choir, which is exceedingly elevated, was gradually filled by the canons, the clergy, lay vicars, and choristers, to the number of about fifty in all. The Bishop of Brechin, who officiated for the Bishop of St. Andrew's, arrived at 11,30 and was met at the western door by the whole body of the clergy, by whom he was conducted to the altar chair. The usual formularies having been gone through, the procession was formed in the following order: Choristers, Lay Vicars, Deacons, English Priests, Scotch Priests, Canons of St. Ninian's, Dean's Verger, Pro-Dean, Bishop's Verger, Bishop, supported by his Chaplains. Proceeding from the nave round the north and south aisles, they returned up the nave, and such was the length of the procession, that the foremost Chorister had already passed the chancel doors, on his way to the north aisle, before the Bishop had reached the west door. At that moment the precentor intoned "The earth is the Lord's and all that therein is," and the choir thundered out, "The compass of the world and they that dwell therein," with the use of the Psalms, (from Mr. Helmore's *Psalter intoned*, as were all the Psalms). The Bishop having again taken his place at the altar, pronounced the usual consecration prayer; that for the font being followed by the Anthem, "If ye love me;" that for the pulpit, by "The Lord gave the word;" and that for the altar, by the Hallelujah Chorus. The clergy then returned into the Sacristy, while the doors of the Church being thrown open, it was soon crammed. The Bishop having taken his seat in his throne, prayers were sung by the Rev. H. F. Humble, chanter. The Lessons were read by the Rev. J. Haskell, Sacrist, and the Rev. T. Clarke, the Chancellor; and the Litany by the Rev. T. Helmore, and the Rev. W. Dunham. For the anthem a portion of the Hymn *Urbs Beata Jerusalem* was sung.

"The Holy Communion was celebrated, of course according to the Scotch use, by the Bishop, assisted by the three Canons, an epistler, gospeller, and assistant priest. After the Nicene Creed, letters missive were read from the Bishop of St. Andrew's by which he created the Collegiate Church of St. Ninian's into the Cathedral of the united Diocese. The Sermon was preached by the Rev. J. M. Neale, from St. Matthew vi. 5, (the Lord's Prayer having been appointed for the subject of the dedication Sermon). The nave, crowded with hearers (a great portion of them standing) for only a small part of the available space was occupied with benches or chairs, gave some idea of what may be the value of our Cathedral naves, when they shall be restored to real use. In the evening the Sermon was preached by the Rev. T. Chamberlain.

"On Thursday, during the morning Communion, J. Cooper was ordained Deacon. In the evening several adults were baptized; and several who had received Presbyterian baptism, were admitted into the Church according to the Scottish form. The converts knelt at the west door and were admitted with the words, "We receive this person into the congregation of Christ's flock, &c." After prayer these, with several of those who had been first baptized, were confirmed by the Bishop, according to the Scotch form, "I sign thee with the Sign of the Cross, and I lay my hands upon thee in the name of the Father and of the Son and of the Holy Ghost, Amen. Defend, O Lord, &c." On account of the extreme length of the Service, which was not over till ten o'clock, there was no Sermon.

"On Friday morning, after prayers, the Bishop was enthroned and the Canons were installed—the Rev. C. T. Erskine of Stoneham, representing the Bishop, was received at the west door by the Canons, and conducted to the altar, where prayers were said over him, and thence to the throne,—after which the *Te Deum* was sung. The Sermon at the early Communion was preached by the Rev. C. T. Erskine; that at the second celebration by the Rev. P. Cheyne, and that in the evening by the Rev. A. Lendrum."

The following from the *Times*, is curious enough:

IMPORTANT SUGGESTIONS BY THE ARCHBISHOP OF CANTERBURY TO THE LAITY.—The Archbishop of Canterbury has been appealed to by a body of laymen who are interested in the present movement as to their duty with reference to the Papal aggression. The application to the Archbishop stated, that as lay members of his Grace's province, they were deeply interested in the question which had recently occasioned such painful controversy, and that they were anxious to have some practical suggestions for their future guidance. They continue:—

"Vast numbers of the laity, we need scarcely inform your Grace, are deeply anxious to take their part in the pending struggle, and to follow the clergy in their earnest protests against the introduction into this country of those superstitious errors from which England happily freed herself at the Reformation. While the clergy are enabled from their peculiar position and their theological learning to meet the question at issue by arguments derived from the most learned writers who have flourished in different ages of the Church, the laity must take somewhat lower grounds, and be content with adopting practical measures for securing the important end which all true-hearted members of the Church have alike in view.

"It is in reference more immediately to such practical measures that we now presume to ask your Grace's opinion and guidance.

"The first point on which we would seek your Grace's advice is with regard to the prevalence of objectionable practices in some of our metropolitan and suburban parish churches. It is, doubtless, the duty of every parishioner to attend as frequently, as his opportunities will allow, the services of his parish church; but it is impossible for every man to give his whole mind to devotion, when his attention is drawn off by observances which are not authorized, and which are not necessary for the effective propagation of the Gospel. In cases where this difficulty arises, we are anxious to know whether it is the duty of the parishioners to leave their church, and to attend the services in a neighbouring parish, or whether they should continue to worship in the churchs to the ceremonies of which they have so decided an objection. Even if it should be the duty of parishioners to leave their church, under the circumstances mentioned, great difficulty would be experienced in remote districts in finding another in which to worship. This is a point on which great difficulties exist, and on which your Grace's opinion would be of particular value at the present time.

"We venture to ask you whether, in your opinion, it is the duty of those who have votes for boroughs or counties, to withhold their suffrages from such candidates as decline to give a pledge that they will, if elected, endeavour to do all in their power to obtain a re-imposition of such portions of the Catholic Disability Act as may check any future aggression on the Established Church of this country by the See of Rome, and as far as possible, nullify the present proceeding."

The last question put to his Grace had reference to a proposed alteration in the Prayer Book, so as to meet the divisions which at present exist in the Church.

His Grace returned the following reply:

"Addington, Dec. 11.

"Sir—You will excuse me if, in a time of such engagement, I answer your questions more briefly than perhaps you expect; but I will, in few words, give it as my opinion:—

"1. That only great unfaithfulness, and very objectionable practices in his parish church, should induce a layman to leave it for another; but that when salvation is concerned, order is a secondary consideration.

"2. I do not think the occasion is such as to justify the demand of a pledge from a member of Parliament to any particular measure.

"3. Men's minds are at present in so excited a state that any alteration of the Prayer Book or Act of Uniformity is further removed than ever. Those who object to any part of the Liturgy, should be reminded that it treats of subjects, on which there always has been difference of opinion among members of the Church.

"The principal duty of the laity, at present, is to promote the teaching and preaching of the Protestant faith wherever an opening for it appears.

"I have the honour to be your obedient servant,
"J. B. CANTAUR."

We are afraid some of these gentlemen, if not all, needed more definite teaching than is here afforded by his Grace, especially as to objections to the Prayer Book. We suppose the words "as held and taught by the Church of England" were omitted by the printer, after "Protestant Faith," otherwise it might be supposed the faith of Geneva or the Westminster Assembly was to be taught and preached.

Archdeacon Sinclair in his notice of visitation of the Churches of St. Paul's, Knightsbridge, and St. Barnabas', Pimlico, says he trusts the result "will be satisfactory to—THE PUBLIC!"—The *Guardian* makes some good comments which we will give next week.

ST. LUKE'S HOSPITAL.—The Rev. Dr. Muhlenberg has published two Lectures on the necessity and plan of a Church Hospital, delivered in the Church of the Holy Communion, and St. Paul's Church in this City, together with the Constitution and other documents relating to the Society of St. Luke's Hospital. It has been incorporated and organized, with a board of Clerical and Lay Managers from several of the City Churches. We have received the pamphlet at so late a day, that we cannot now notice it as it deserves; the importance and usefulness of this work of beneficence, and the benefits to result to those who are of the "household of faith," with us, cannot be too highly estimated. We shall devote a good portion of our next number to the publication of the documents relating to this enterprise.

New Publications.

A TREATISE ON TRIGONOMETRY, plain and spherical, with its applications to *Navigation, Surveying, Nautical,* and *Practical Astronomy,* and *Geodesy,* with Logarithmic, Trigonometrical and Nautical Tables, a new enlarged and improved edition, by the Rev. C. W. Hackley, S.T.D., Prof. of Math. and Astron., in Columbia College, N. Y. G. P. Putnam, 1851.

We have given this work a somewhat careful examination, and can assure our readers that it has the requisites of a good text book in a pre-eminent degree. The student is first led to see the necessity of the science, and then is met by a clear and simple statement of its elements. Part I. is then devoted to Plain Trigonometry, and in an appendix all the formulas connected with the subject, are collected in some very valuable tables.

The second part considers Spherical Trigonometry and its applications to practical Astronomy. It also contains a full description of the Transit Instrument, together with the methods of rectifying it. This, with like descriptions of the other instruments of the observatory, is one of the characteristics of the work, and shows the student the practical application of the science, while it prepares him for the more careful study of Astronomy. This *practical* character of the work is still farther shown by the examination questions at the end of this part, as well as by the frequently occuring problems which are not mere abstract questions, but are very often interesting applications of the subject to Astronomy, &c.

In the appendix to Part II., appears one of the novel features of the work, viz.: the article on "Unlimited Spherical Triangles," which, together with the appendix to Part III., on "Great Circle Sailing," and the entire part on Geodesy, have not, we believe, appeared in any similar treatise.

The remainder of the treatise is devoted to the practical applications of Trigonometry: Part III. being a very simple outline of the elements of navigation, with the appendix on "great circle sailing;" Part IV., a brief but very comprehensive outline of the subject of Surveying; Part V., the application of Trigonometry to Nautical Astronomy, with an appendix on the Reflecting circle, modes of determining latitudes, and on the Mural circle, and Part VI, a treatise on Geodesy.

Briefly, we do not consider that a scientific treatise can more happily conjoin simple elementary instruction, with full and precise statements and investigations for the more advanced student, and practical details for the navigator, surveyor and Astronomer. E.

We have received the first volume of Rev. Dr. Jarvis's HISTORY OF THE CHURCH, from Mr. C. Stimpson, of Boston. It is a noble 8vo. of 622 pages, beautifully printed, and well executed in every respect.

We have only space, at present, to acknowledge its reception, but shall soon devote more time and attention to the contents of this valuable production.

Diocesan Intelligence.

NEW YORK.—The Bishop of New Hampshire is expected to commence the administration of the Rite of Confirmation in a portion of the Churches in the cities of New York and Brooklyn, on Sexagesima Sunday, February 23. The List of the Parishes in which he will officiate, will be published shortly.

Acts of the Ecclesiastical Authority.—A Letter Dimissory has been given to the Rev. Orsamus H. Smith, to the Diocese of Connecticut.

The Rev. Theodore A. Eaton, and the Rev. William H. Rees, have been received as Presbyters of the Diocese, the former from the Diocese of New Jersey, the latter from that of Connecticut.

Mr. Eaton has become the Rector of St. Clement's Church, New York; and Mr. Rees, of St. Luke's Church, Rossville, Staten Island.

W. NEW YORK.—GENEVA COLLEGE.—The fall term of Geneva College closed on Friday evening, the 20th Dec. The examinations of the several classes covered a pretty large extent, and we learn were highly satisfactory. The *Senior* Class were examined in Butler's Analogy, The History of Philosophy, Tertullian's Apologeticus Adversus Gentes, the German Language, and Chemistry. The *Junior* Class, in Tacitus, Aristophanes, Putz's History Intellectual Philosophy and Descriptive Geometry.—The *Sophomores*, in Horace, Homer's Illiad, Euripides' Alcestis, Geometry and Trigonometry; and the *Freshmen*, in Ovid's Fasti, Xenophon, and Algebra.

The faculty of the College is complete, and the chairs are filled with able and working men, worthy successors of those whom we knew in our College days.

The College has received no equivocal compliment in the present positions of its former Professors. Prof. Webster, LL. D., fills with great credit and usefulness, the important post of Principal of the New York Free Academy. Prof. Irving is a Professor in the same Institution. Prof. Bourns, as we noticed a week or two since, is President of the Norwich University, Vt.; and our fellow-citizens in Utica, need not be reminded of another of that excellent body of men, Professor Prentice, LL. D., who, in a more private way, is employing his abilities as a teacher, for the great benefit of their children. His former associate, President Bourns, who is a graduate of a learned foreign University, once said of him, that he had never known a gentleman possessed of such an amount of minute grammatical knowledge in the Latin and Greek languages.

Probably more thorough instruction than was imparted to their pupils by these gentlemen has never been given by any college in our country, and we believe, and we speak with knowledge of the matter, that many in Western New York, who went to college in those days, "went further and fared worse."

As we have said above, the present faculty are worthy successors of the former, and deserve, and we hope will have the fullest confidence of the public. The quiet position of the college is favorable for study; and the serene beauty of the Lake, and the landscape, which spread before and around it can inspire no sentiments, but those which are, friendly to learning and virtue.

The next term of the College will commence on Thursday, the 16th instant.—*Gospel Messenger.*

MASSACHUSETTS.—We see this notice in the *Boston Transcript*, with much regret:—

To the Friends of St. Stephen's House.—It is with much sadness that I have to inform you that I am compelled to discontinue and shut up St. Stephen's House. You will not, I trust, blame me when I give you my reasons. A month since I sent you my annual report. From that you might perceive that I had then expended $120 more than I had received. Since that time, though some have done nobly—God reward them—the receipts have been so small and the expenditures so large, that that deficit is now increased to over $400.

You perceive, then, that something must be done. What else could I do? I have recently reported the whole case to you. My indebtedness has increased, I must diminish my expenses. Far the larger part of what I do is done through St. Stephen's House. This, therefore, must be discontinued. To have continued it, would be to turn away forty, fifty, sixty applicants a-day—needy, worthy ones—which I could not do; or else accumulate a debt which I could not pay, and this I ought not to do. As I *pay cash* for EVERYTHING, I owe only money which I have borrowed—the aforesaid $400. There is not another debt against me or the house, *not one dollar.* The sale of the little plain furniture of the house will, in part, pay this debt. The remainder I will lose. That will not trouble me; but, Oh! the losing of St. Stephen's House does trouble me.

I believe I have been faithful to you as your almoner, my friends—I have tried to be faithful to the poor, and to God. I think he sees that it has *been in my heart* to be faithful to Him. I have worked hard here, and I love so to do. I have, from the first, paid for my board to the house $4 per week. My family also pay for their board when with me; and I have paid for persons whom I have had in the house with me, between three and four hundred dollars, at different times. These payments have not appeared among the donations, but have gone to strike off so much from the expenses of the house before the amount of expenditure thereof is entered in the report. I have also given the one-half of my salary, annually, and as much more as I could earn by any extra labor. These have, either wholly or in part, appeared in the list of donations.

That you may see that I have not been increasing my expenses foolishly in relieving the poor, I will state that since my report, a month since, I have furnished relief to 550 families—furnished 1060 meals—320 lodgings—410 loaves—fuel for 69 families—159 pairs of shoes and garments, besides rent, bedding, and relief in sickness to a considerable amount.

If you still think I have erred in this act, let the whole blame come upon me—I have consulted no one. *No person whatever* is aware of this intended act.

Although this arrangement will save me much hard work and perplexity, yet do I sorrow bitterly. I prefer the work and trouble when it gives so much comfort. What a beautiful picture—ye cannot paint it—to see a human face rise from the lowest, deepest abjectness—such as cannot be affected—to the highest grateful joy! I would see them yet, if they must exist, in spite of all the disagreeableness to me. I would not be idle, especially when there is so much suffering to be relieved, to be endured, or to sink under.

God grant to you that ye may find some more useful—more profitable way of using the little or the abundance which ye possess, than has been furnished by the agency of your servant to the poor, for Christ's sake.

Boston, Dec. 27, 1850. E. M. P. WELLS.

Burning of a Church.—The Church of the Ascension, Fall River, was destroyed by fire on the night of the 24th ult. The fire is supposed to have taken from the furnace in the basement of the Church. There was an insurance of $3000 on the building, which will little more than pay the debt incurred in the purchase of the Church edifice. We regret to learn that nothing was saved except the bill, which was in a damaged state. The Church furniture, Prayer Books, S. S. Library, &c., were all destroyed.—*Christian Witness.*

MISSOURI.—Leaving St. Louis, the Bishop reached Fayette, in Howard County, on the Missouri river, and on Saturday, Nov. 23d, proceeded to consecrate the new church edifice erected there by the Parish of St. Mary, the Rev. J. W. Dunn, Minister. The Bishop's visit had been expected, and the services were fully attended. The Request to Consecrate was read by the Minister of the Parish; the Sentence of Consecration by the Rev. A. D. Corbyn, Rector of Christ Church, Boonville, who also said the Morning Prayer. The Bishop preached from Gen. xxviii. 17. In the afternoon, the Bishop confirmed nine persons in the same Parish, and addressed them.

Nov. 24, 26th Sunday after Trinity.—The Rev. A. D. Corbyn read Morning Prayers, and the Bishop ordained the Rev. J. W. Dunn, Deacon, to the Priesthood, Rev. Mr. Corbyn presented the Candidate; the Bishop preached from 1 Tim. iii. 13: "For they that have used the office of a Deacon well," &c. The Holy Communion was administered by the Bishop. In the evening the Bishop preached in the Presbyterian house of worship, at Glasgow, about 12 miles distant from Fayette, where the Rev. Mr. Dunn has been holding occasional services. On Monday night, Nov. 25th, in St. Mary's, Fayette, the Bishop preached, and confirmed one person; and thus closed his Visitation in that county, having both found and increased by his visit an excellent spirit, which, in the language of local secular papers, will cause the late events to be remembered as an epoch in the Church's progress there. On Thursday, Nov. 28th, in Christ Church, Boonville, after Morning Prayers, the Bishop confirmed eleven persons, and addressed them.

Friday, Nov. 29th, at Marshall, county seat of Saline county, the Bishop preached in the Court House.

Advent Sunday, Dec. 1.—The Bishop consecrated Christ Church, Lexington. The Rev. J. A. Harrison, Rector, read the Request for Consecration, and the Rev. A. D. Corbyn the Sentence. The Rev. J. W. Dunn said Morning Prayer. The Bishop preached, and administered the Holy Communion. In the afternoon the Bishop confirmed ten persons, and addressed them. At night a third service was held, and the Bishop preached the sermon.

The Diocese of Missouri, at this time, presents more than usual encouragement, and many new points for the Church's work. At Jefferson City, the State Capital, a substantial church stands ready for use, and provision for the full support of a Clergyman has been made, but no one has yet been found to accept the post. St. Joseph's, the largest interior town in Missouri, in the Platte country, offers good prospects, and guarantees to a Clergyman one-half his support. Weston makes the like offer. At Brunswick, 60 miles from Boonville, another opening presents encouragement. Pike county, on the Mississippi River, offers a partial support to an itinerant Missionary, who should visit four stations. And the Parish at Hannibal, anxious to secure the undivided services of a Clergyman, also offers a partial support for one. All these offers are pledged to the Bishop, who can look to the Diocesan Missionary Society for some, but not for much, assistance in the work laid out before him. And yet, if the means were all provided, where are the men to occupy the field? May the Lord of the harvest send laborers into his vineyard.—*Banner of the Cross.*

SOUTH CAROLINA.—*Journal of the Bishop of South Carolina,—Extracts from it.*—Sept. 8, Sunday. At Calvary Church, Charleston, I preached and confirmed 4 persons, one of them was a member of St. Phillip's Church.

10. I confirmed a sick member of St. John's, Hampstead, on his couch.

15. At St. John's, Hampstead, I preached and confirmed 12 persons.

Nov. 15. At St. Philips, Charleston, were confirmed 70 persons from eight of the congregations in Charleston—I made an address.

17. At St. Stephen's Chapel, Charleston, were ordained Rev. C. T. Bland, as Priest, and Mr. E. A. Wagner, as Deacon.

27. Addressed a "circular" to the Presbyters and Deacons, recommending that during the present session of the Legislature, a prayer should be made for that Body, and for the Governor of the State.—*Charleston Gos. Messenger.*

Died.

At Savannah, Ga., on the 1st instant, the Rev. Edward Neufville, D.D., Rector of Christ Church, in that city, aged 48 years.

At a meeting of the Rector, Wardens, and Vestrymen of St. Paul's Church, Augusta, convened on Tuesday, January 7, 1851, on the occasion of the death of the Rev. Dr. Neufville, the following Resolutions were unanimously adopted:—

Resolved, That we have learned, with unfeigned sorrow, the death of the Rev. Edward Neufville, D.D., late Rector of Christ Church, Savannah, and Senior Resident Presbyter of the Diocese of Georgia.

Resolved, That while we bow, with unfeigned submission to this event in the Providence of the all-wise and all-righteous God, we deeply feel and deplore the loss which this Diocese has sustained in the removal from among us of a ministering servant of the Church, identified with us, from a very early period of our Diocesan organization, and "whose name is in all the Churches" thereof, as gratefully associated, in their recollections, with many a "labor of love" and with an ardent and untiring devotion to their interests, by his agency in her annual Conventions, and especially in her Standing Committee, of which last mentioned body he had for many years past, successively, and with great acceptance, filled the office of President.

Resolved, That we tender the assurance of our lively sympathy in their bereavement, to the ancient and highly interesting Flock, which, for nearly a quarter of a century, had enjoyed the privilege of his ministrations, and to whom he had greatly and most deservedly endeared himself, by a course of faithful public services, and of kind, affectionate, and sympathizing private intercourse.

Resolved, That, so far as we may be allowed to approach the sacred sorrows of the late *Home* of our departed friend and brother, we would also tender the assurance of our deep and heart-felt sympathy to the bereaved Partner of his bosom, and to their children; commending them, for support and consolation under their sorrows, to the tender love of that Heavenly Father, who doth not willingly grieve or afflict His children; and especially to their recollections of the Christian virtues and excellence of him whom they mourn, and of the glorious reward promised thereto, for Christ Jesus' sake, by that all-gracious God, at Whose holy altars and in Whose life-giving word he so faithfully ministered.

Resolved, That copies of the foregoing Resolutions, signed by the Secretary, be furnished, respectively, to the Vestry of Christ Church, Savannah, and to the beloved and respected Relict of the Deceased.

Resolved, That these proceedings be published in "The Churchman" and "The Banner of the Cross," as also in "The Chronicle & Sentinel," and "The Constitutionalist," of this city.

G. Mc LAUGHLIN, Sec.

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture XII, (Sunday, Jan. 19,) *The Writings and Opinions of Bishop* ANDREWES.

Service at 7½ P.M.

LECTURES ON THE APOCALYPSE.

The Rev. John Grigg will deliver the fourth Lecture of the series, on Sunday evening, the 19th instant, at Constitution Hall, 650 Broadway, service commencing at 7½. Subject,—"The Plan, Order, and Historic Exposition of the Apocalypse." Seats free.

CHURCH OF THE MESSIAH,
Seats Free.

Rev. G. Thurston Bedell, Rector of the Church of the Ascension, will, (D.V.), preach in the Church of the Messiah, Wooster st, near Prince, to-morrow evening 19th inst. Service to commence at 7¼ o'clok.

☞ The Church of the Nativity, Avenue C., will be opened for Divine Service, on Sunday evenings during the winter, at half-past 7 o'clock.

Clergymen from different parishes of the city and its vicinity are expected to officiate. Jan 18—tf

Acknowledgments.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From R, a quintal of Codfish: by Messrs Stanford & Swords, M N N, 2 50; by W A Spencer, Esq, J D Wolfe, Esq, 50; M B C, a bundle of boy's clothing; U, 5; D H, 10.

LOT JONES, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

Jan. 14, 1851.

THE POOR.

St. Simon's German Free Church. The subscriber gratefully acknowledges the receipt of the following donations for the poor of his parish:

From G. 5, and a bundle of clothing; M R, 5; by Messrs Stanford & Swords, John D Wolfe, Esq, through W A Spencer, Esq, 25; from a member of Church of the Ascension, 1.

Never, during the whole period of his Missionary labors among the Germans, have the calls of the sick and destitute been more numerous and urgent. Several very distressing cases requiring immediate relief.

Will not some of those, who only need the assurance that that their alms will be worthily dispensed, enable him to comfort and afford *timely* aid to those, who are in every sense of the word, strangers in a strange land?

Further donations of either money or clothing, are earnestly solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or at 276 Houston st.

THOMAS COOK.
Missionary to the Germans and Jews.

THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

From M R, 5; by Messrs Stanford & Swords, D H, 10.

B. EVANS, 172 Broome st.

Further donations for the poor are respectfully solicited. They may be left with Messrs. Stanford & Swords, 137 Broadway, Thomas C. Butler, 20 John st., or 172 Broome street.

Jan. 14, 1851.

THE SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of 10, being the half of a donation from St Paul's Ch, New Haven, for the purchase of Prayer Books for Seamen or their destitute families; also, 5 from a lady, for the Sailor's Home, No. 2 Carlisle st. The above came through Jas R Swords, who will transmit any other contributions to these objects, which are at this time much needed.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Jan 14, 1851.

The undersigned acknowledges the receipt of $20 from the Sunday Schools of All Saints' Ch, Moyamensing, for the Rev M Breck, Minnesota Mission.

JOHN L. ASPINWALL, Trea.
54 South st., New York.

THE POOR.

The Rector of the Free Church of the Holy Martyrs gratefully acknowledges $5 from M R, for the poor and destitute of the Eastern section of the city.

These donations have been very timely, many hearts have been gladdened by their aid. Further help may be left with Messrs. Swords & Stanford, 137 Broadway, or with JAMES MILLETT,

Jan. 13, 1851. 133 Eldridge st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 9th inst.

D H, don, 25; John Noble, don, 5; G E W Laight, 5, Mrs G P Camman, 5, A Tredwell, 2, W H Beare, 2, Mrs E A Gallagher, 2, Mr B, 6, G Cogsill, 2, ann subrs. Total, 54.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan. 16, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since 9th inst.

D H, a don, 25; J Noble, don, 5; A Tredwell, don, 3.

Annual Subscriptions at 1, 2, and $3.

Gen E W Laight, W H Beare, B, Mrs E A Gallagher, Bp B T Onderdonk, Mrs G P Camman, S Burrell, W Nelson, R Sill, Rev T A Eaton, Rev J W Diller, F Walker, G Coggill, Mrs R H Thurston, S W Moore, MD. Total, 52.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 16, 1851. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 11th Jan, the following contributions, viz.:

St John's ch, Cohoes, Rev J Adams, 2 40; Grace, NY, Rev Dr Taylor, 250; Zion, Sandy Hook, Rev S B Bostwick, 4 37; St Marys, Brooklyn, Rev F W Shackelford, 9; St Johns, Fort Hamilton, Rev M Scofuld, 7 12; Zion, Little Neck, Rev H M Bease, 12 69. Total, 285 58.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Jan. 14, 1851. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 7th Jan., the following contributions, viz:

St Johns, ch, Monticello, Rev B K Fowler, 5; Ch of Holy Innocents, Albany, Rev S Reed, 6; J Noble, Esq, don, 10; St Johns, Cohoes, Rev James Adams, 4 76; St Marys, Brooklyn, Rev T W Shackelford, 15; U, don, 25; ch of St James the Less, Searsdale, Rev J F LeBaum, 17; ch of St John the Baptist, NY, Rev C R Duffie, 6 62. Total, 89 38.

C. N. S. ROWLAND, Treasurer,
Jan. 14, 1851. 55 Water-st.

The undersigned gratefully acknowledges the following receipts, viz: $10 from a Churchman at Wetumpka, Ala 2; from Duæ sororos; thro' John L Aspinwall, Esq, 20; from a New Jersey Churchman; 50 from a friend; 30 from S S of St Lukes ch, NY; 5 from Miss B Phillips, Newbury; also per Thos N Stanford, Esq, 26; from friends, thro' Rev E A Nichols; also a box of clothing (unvalued) and a few books from Grace ch, Jamaica, L I, Rev Wm L Johnson, DD, Rector; a supply of S S books from a member of the ch of the Ascension, NY, also wearing apparel, &c, from other sources, and sundry books from Stanford & Swords.

JAMES LLOYD BRECK,
Mission House, St Pauls, For the Minnesota Mission.
Minn, 4th Dec., 1850.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 10th Dec. last.

J D Vermilye, 2, A L McDonald, 2, Rev G T Bedell, 20, Rev C C Hoffman, 1, Mrs J Wickham, 1, Mrs M Hoffman, 1, H S Hoffman, 1, M S Hoffman, 1, J F Hoffman, 1, Mrs R LeRoy, 5, E Burke, 2, Miss C LeRoy, 5, ann sub'rs; A C C, don, 2; J E S of Ch of Ascension, NJ, for 4 life memberships, 100; coll at the Ch of our Saviour, for books, 18 57; for the Mission, 12 5; Dr E Delafield, ann, 5; Mrs F Coolidge, ann, 5. Total, 184 62.

E. M. DUNCAN, Treasurer,
New York, Jan. 14, 1851. 114 Wall-st.

☞ St Simon's German Episcopal Free Church. The receipt of $25 from Wm B Astor, Esq, by Rev T Cook, is gratefully acknowledged.

Jan 10, 1851. WM. A. DUNCAN, Trea.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Jan. 7, viz:

J E S, ch of the Ascension, NY, for the West, 25; Miss E H Donne, 2; ch of the Holy Innocents, Albany, NY, 7; Great Che taukpa, Md, 50; thro' E W Huward, Trea Dio of RI, Christmas offgs, St Johns, Providence, Morning School, 12 50; ditto, colored ditto, 4 52; Advent coll St Stephens, Providence, 31; a member of St James, Woonsocket, 5; Carolina A Brown, of Manville, 2; St Pauls, Wickford, 15; Grace, Providence, 36 51; Cecil Co, St Stephens, Md, 6; Emmanuel, Weston, Ct, 3 38; Emmanuel, Cumberland, Md, 20; L. 10; Christ ch, Hudson, NY, 21, Trinity, Newport, RI, 65; St Pauls, Steubenville, O, for Ill, 15 Christ, Tawanda, Pa, 7; Christ, Fishkill, NY, 10; the proceeds of fancy work of two young ladies, a Christmas offrg for two Missionaries in Ill, 22; St Johns, St Louis, Mo, 22; Trinity, Claremont, NH, 18; St Annas, Fishkill Landing, 41 67 (3 for Minnesota); St Johns, Bridgeport, Ct, 50 5; Epiphany offgs, S D, half 10; St Peters, Cheshire, Ct, 11; ch of the Nativity, Huntsville, Ala. 50; St Lukes, Salisbury, NC, 40 15; St Pauls, Pa, Kent Co, Md, 5; Dorchester, Pa, Md, 5; Trinity, Portsmouth, Va, 40; S Peters, Tecumseh, Mich, 3; St Patricks, Clinton, Mich, 2; Trinity, Edgefield, SC, 12 50 Lexington, Va, Col Smith, 5; Mrs Hayden, 5; St Johns, Lousa Co, Va, 25 10; Rutherfordton and Ashvile, NC, half 7 85; Elisabeth city, NC, 25; St Johns, Wheeling, Va, 5. Total, 753 25.

THOMAS N. STANFORD, Treas.,
New York, Jan. 14, 1851. 137 Broadway.

P.S.—The Treasurer has also received $20 from the Offertory of St Pauls, New Haven, for Prayer Books for Sailors or other charity for them or their families, which sum he has divided between the two Missionaries of this city.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement o Dec. 15th, the following contributions, viz.:

Locke's Mills, Pa, 1; St Andrews, Phila, 50; A C C, 2; St Johns, Savannah, 22 50; Oakgrove, Va, 3; Edgefield, SC 12 50; Granville, Ohio, 5; Lancaster, Ill, M P Marsh, 10; Clarksboro', NJ, 20; St Philips, Phila, 10; Holmesburg, 50c; Churchtown, 5; St Andrews, Phil, 6 50; a lady 2 50; Col Smith of Lexington, Va, 5; Grace, Petersburg, 56; a lady of Norfolk, 10; Arlington, Del, 5; Miss E B Winter, Alex, 51; St James, Phil, 74 68; Ascension, Balt, 103 95; Berkeley, Va, 6 60; Martinsburg, 7 40; Trinity, New Haven, 44; St Peters, Balt, a member, 5; B O Sounds, 5; Christ, Poughkeepsie, 7 12; Hillsboro', Md, 5; St Marks, NY, 30 87, ditto, 16 47; ditto 3, for Mr Syle; Ascension, NY, J E S, 75; Elizabeth city, 15; Rutherfordton and Ashville, NC, 7 87; Boston Grace, 54 50; Messiah, 40; St Pauls, 270 17; Trinity, 69 75; Marshfield, 1; Brookline, 12 3; Hanover, 25; Andover, 20; H Cary, Jr, 3; Hopkinton, 6; St Pauls, Boston, 100; Miss Donne, Dewberry, 2; Christmas offgs family, Africa, 5; Holy Innocents, Alban, 5; S S Grace, Providence, 14 50; Christ, Westerley, 20; C L S, Af and Athens, 500; W H Hubbard, R A Richmond, 85; Christ, Washington, 50; Steubensville, Ohio, 25; Christ, Winchester, Va, 125; St Stephens S S, NY, Cavalla, 25; Theo Sem, Va, 10; Salem, Fanquier, Va, 6 82; Grace, Saybrook, 5; W H Prescott, R A Charleston, SC, 77 53; Rev E T Buchanan, 10; Danville, 7 19; Pottstown, 20; St Pauls, Baltimore, by Rev Dr Wyatt, 104 94; S S St Pauls, Phila, 120; Chapel of Grace, NY, 30 45; Mrs G Morris, 19; St Johns, Fort Hamilton, 22 75; Epiphany, NY, 10 61; St Johns, Bridgeport, 4; S D, 10; Christ, Detroit S S, 13 71; Miss Faussett's School ditto, 1 25; St Matthews, Jersey City, 28 48. Total, $3,286 61.

All contributions hereafter, to be addressed to

P. P. IRVING,
Jan. 14, 1851. 2 Park Place.

Advertisements.

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2. Story of Maria Forster, (Jean Paul,) *Sharpe's Magazine.*
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4. Smyrna, the City of Figs, *New Monthly Magazine.*
5. Records of the Ancient Kings of Persia, *Fraser's Magazine.*
6. Anatomy of Old Age, *Sharpe's Magazine.*
7. A Frenchman in Cairo, *New Monthly Magazine.*
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Poetry.

"Time to Me this Truth has Taught."

BY CHARLES SWAIN.

Time to me this truth has taught,
  ('Tis a truth that's worth revealing,)
More offend from want of thought
  Than from any want of feeling;
If advice we would convey,
  There's a time we should convey it,
If we've but a word to say,
  There's a time in which to say it.

Oft unknowingly the tongue
  Touches on a chord so aching,
That a word or accent wrong,
  Pains the heart almost to breaking;
Many a tear of wounded pride,
  Many a fault of human blindness,
Has been soothed or turned aside
  By a quiet voice of kindness.

Many a beauteous flower decays,
  Though we tend it e'er so much:
Something secret in it preys,
  Which no human aid can touch.
So in many a lovely breast
  Lies some canker-grief concealed,
That if touched is more oppressed,
  Left unto itself is healed!

Selected Matter.

[From the Quarterly Paper for October of the Society for the Propagation of the Gospel in Foreign Parts.]

Labrador.

This remote country is separated from us by four thousand miles of water. It may be said to be precisely opposite to us, being situated within the same degrees of latitude which include Great Britain and Ireland. Although it has been formally recognised as a part of the British Empire for nearly two hundred years (since 1668), yet the spiritual ministrations of the British Church were unknown to its inhabitants until the autumn of 1848, when it was visited by that truly Missionary pastor, Bishop Field, of Newfoundland.

The Esquimaux were in the undisturbed possession of it when it was discovered by the famous navigator, John Cabot, in 1497. In 1610, it was again visited by Henry Hudson, when he sailed through the Straits and into the Bay which are still called by his name, in that fatal voyage from which he never came back. The French at this time occupied Canada; and their fur-merchants carried on a trade with the natives in the neighborhood of Hudson's Bay. This traffic, in the course of time, opened a way for the propagation of the Christian religion. French priests occasionally appeared amongst those natives who were in habits of intercourse with the French merchants; and many were admitted into the Romish Church. In the year 1770, some Moravian Missionaries, who had been established since 1773 in Greenland, settled on the coast of Labrador, 500 miles distant from Greenland, at a place to which they gave the name of Nain. A blessing has rested upon their zealous and persevering labours. They have now four Missionary stations at Nain, Okkak, Hope-dale, and Hebron, lying between 300 and 600 miles north of Sandwich Bay; and reckon about 1,200 native converts and 500 communicants.

The early accounts of Labrador represented it as a most gloomy and inhospitable country, characterized by extreme barrenness of soil, and great severity of cold during winter, which lasted from September to June, the surface consisting chiefly of rocks on which nothing but mosses and lichens would grow; the soil in a few narrow valleys merely an imperfect peat-earth, which gave nourishment to dwarf birch-trees, willows, and larches. However, the Straits of Belle-Isle, which separate Labrador from Newfoundland, are but twelve miles across, and the Newfoundland merchants soon began to establish a very profitable fishery during the summer along the whole coast, nearly as far north as Sandwich Bay. The crews then learned to remain here during winter, and employ themselves in the pursuit of seals, and in trapping foxes and martins for their furs. And thus, by degrees, this part of the coast of Labrador has become peopled by about 1,200 settled inhabitants, nearly all of whom profess to belong to the Church of England, besides about ten times as many visitors during the summer months.

Dr. Field was consecrated Bishop of Newfoundland in 1844; and a munificent Clergyman, the Rev. Robert Eden, soon after presented him with a small schooner, named the *Hawk*, to be used in visiting the various parts of his too extensive diocese, where the sea is almost the only highway. In the autumn of 1848, the Bishop crossed over from Newfoundland, and examined the state of the whole coast, from Blanc Sablon (where the diocese of Quebec begins) up to Sandwich Bay, a length of 250 miles.

An extremely interesting account of this visitation was published by the Society. (See *Church in the Colonies*, No. XIX. or XXI.) And about this time last year (1849) the Bishop repeated his visit, an account of which has just been printed. (*Church in the Colonies*, XXV.) Immediately after his first voyage had made him acquainted with the spiritual destitution of the people, the Bishop conceived the design of planting three Missionary Clergymen on the coast (*Church in the Colonies*, No. XXV. p. 82); one at Forteau, a second at Battle Harbour, and a third at Sandwich Bay. When he had written home, the Society, although its funds were then in a very exhausted state, engaged at once to contribute 200*l.* per annum towards the support of these three Clergymen, if the people themselves would provide the remainder. The Rev. Algernon Gifford was sent in 1849 as the first Missionary of the British Church in Labrador. The Bishop, who accompanied him to his station and left him there, has written to the Society a most interesting account of this incident:—

"I feel that it is an occasion of thankfulness that I have been permitted to visit a second time that country, and to minister, however imperfectly, to the spiritual wants of its inhabitants. My last Visitation did not extend so far north as that of 1848, but I spent as much time on the shore, and ministered in as many places. Our first place of call was, as on the former occasion, Forteau. It was here, as you are aware, that I determined, if God should prosper me, to settle our first Missionary—to settle him, I mean, as to his head-quarters and chief place of residence: for the Mission extends along forty miles of the shore on each side of the Straits of Belle Isle. My wish was so far gratified—I humbly trust, in answer to the prayers of the Church and my Christian friends and fellow-helpers (for all are fellow-helpers who pray for us)—that I was enabled to bring with me an exemplary young Deacon (Mr. Algernon Gifford), who had cheerfully devoted himself to the hardest and most laborious post I could assign him.

"My design seemed to be favoured in another respect. The only person on the whole shore, who was both able and willing to afford my young friend a decent lodging, had just returned from Halifax in Nova Scotia, whither he had gone last year with his family to settle and educate his children. His chief reason for leaving the Labrador coast was the sad condition of himself and large family in respect of religious instruction and the means of grace; and the chief inducement to return, was the promise or prospect I held out of supplying in some degree that greatest need and necessity. He welcomed me with the same kindness as before, and renewed his offer to receive and provide for any Clergyman who would be content with his humble house and fare. I perceived, however, a depression of spirits in himself and the other members of his family, which I could not account for till I was informed that since their return they had lost the youngest child. It was the first death in the family, and it was an occasion of additional grief that the burial had been of necessity in unconsecrated ground, and without the solemnities of a religious service. This circumstance, of course, made the arrival of a Clergyman, though late, more welcome, and by consecrating the ground chosen for a burying place, after preparations for enclosing it, I was enabled to gratify a very proper and pious feeling. Being desirous to introduce Mr. Gifford to the extreme points, north and south, of his Mission, we proceeded, after a stay of three days at Forteau, (during which his books and bedding were landed,) to Blanc Sablon, the southern extremity of his Mission and of my Diocese. And here I might really or literally say, I beheld for the first time an end or limit of this extraordinary Diocese. It is really and literally the only spot from which I could pass to or look on another Diocese. Here a small stream divides the dependencies of Newfoundland from Canada, and my Diocese from that of Quebec. This Rubicon I did not pass over, but I looked across it with wistful eyes, for the mere possibility of a brother's presence within view was equally new and delightful. I had never before looked from my Diocese upon any thing but the wide waste of waters. Here Mr. Gifford spent his first Sabbath, (August 12th,) and performed his first ministerial service in his Mission. The services were celebrated both morning and afternoon, in a store kindly provided and furnished for the occasion by the agents of the Messrs. De Quetteville of Jersey, who have an extensive establishment here and at Forteau. There are other fishing establishments in both these places during the summer, and several hundred men come and return every year. The Holy Sacrament of the Lord's Supper was celebrated in the morning, and a few persons seemed very glad of the opportunity of partaking of this seasonable and holy refreshment. I must not omit to mention that every possible assistance was given and attention shown by Messrs. De Quetteville's agent, with a promise to repeat the same on every occasion of the Missionary's visits. Blanc Sablon and Forteau are not ten miles apart; and it is hoped that a few may attend the services at Forteau from the former place, though unhappily the work is so laborious and incessant during the fishing season, that scarcely can one man ever leave his post. A large burying place at Blanc Sablon significantly showed the need of religious instructions and ministrations. I did not consider it right to consecrate the ground, as there was no fence and no opportunity of preparing one during my stay. There are a few families resident in this neighborhood, and two or three of Jersey origin. I visited on Sunday evening with Mr. Gifford, and baptized the children. Nine years had elapsed since a Clergyman (the Rev. Mr. Cusac, of the Diocese of Quebec) visited this settlement, and most of the children had been born in the interval.

"We were detained here by fogs and contrary winds longer than I had designed, but not longer than to one at least of our party was very acceptable. Here Mr. Gifford was to be set on shore, to commence alone and unfriended his ministerial or missionary work. It was no common event, no common trial, to be left alone among utter strangers, common fishermen, without house or home, on the waste of Labrador, and no possibility of retreat or escape—no prospect of seeing a friend, or even hearing by letter from one for nearly a year. What a contrast in every point and circumstance to my 'first Curacy!' During our stay we had prevailed with a fisherman to put a board or partition across his sleeping-room, and assign one moiety to Mr. Gifford, the other half being kept for himself and wife. The meals would be taken together in the little kitchen, or common apartment, and of course can consist only of the fish and other Labrador fare, for my friend had nothing whatever, but so much clothes as could be conveyed in a carpet bag, with his ministerial habit. The change, even from the accommodation of the Church-ship, was enough to have made many not over refined or delicate draw back; but the loss of society and companionship, of help and advice, in such new and difficult circumstances and for so long a period, was, I believe, much more terrible. Nobly, however, did he endure the trial, and mercifully was he supported. On Friday, August 17th, at an early hour, he was warned to depart by announcement of a change of wind which would forward the Church-ship on her journey to the northward. He was rowed off by two hands with his bundle, and so set on shore; and there stood alone watching while the good Church-ship got under way, and I believe till she was fairly out of sight."

Nothing in the way of comment need be added to this affecting account. Surely no true member of the Church will refuse to give his alms and his prayers also to the strengthening and support of the good Bishop, and of the young Clergyman who is now prosecuting his solitary labours for the spiritual welfare of the neglected Christians of Labrador.

Soon after Mr. Gifford had undertaken this trying office, an Irish Clergyman, an active friend of the Society, the Rev. H. P. Disney, voluntarily offered to place himself, at least for some years, at the disposal of Bishop Field. The Bishop gladly accepted his services, and on his arrival in Newfoundland, appointed him to the spiritual charge of Battle Harbour and St. Francis' Harbour. Although the Bishop had designed to make Battle Harbour his principal residence, yet facilities first presented themselves for erecting a church at St. Francis' Harbour, where some warm-hearted members of the Church are settled, and have offered to contribute half the cost of the building. It is to be entirely of wood; the width will be eighteen feet and a half, the length fifty feet, and the height of the wall seven feet. The cost of the whole will be about 100*l.* No provision has yet been made for either school-house or schoolmaster, nor for a house for the Clergyman.

Another Clergyman is still wanted to fill up the third station, according to the original design of the Bishop. Who is there will say in the words of the Prophet, "Here am I; send me?" *

LIBERALITY OF A JEW.—At the sale of the valuable collection of the late Mr. C. Mainwaring, of Coleby, Lincoln, which has already extended over nineteen days, a series of lots, ten in number, were catalogued for sale, and headed as having been intended for Hackthorne Church; they consisted of an altar table of Spanish mahogany, elaborately carved, two splendid chairs, devotional stools, &c., and cost the late proprietor nigh £300. The surprise of the public was great that these lots should be offered for sale, the intention of Mr. Mainwaring being so well known, and the name of the parish carved upon part of the furniture; but the intended donor dying intestate, his executors ordered the sale of all his effects, without reserve.

A lesson was however taught them on Thursday, by Mr. Benjamin Benjamins, a Jew broker of London. On lot 3122 being put up, Mr. Benjamins addressed the auctioneer, and said the lot now put up, together with the following ones, were intended by the late Mr. Mainwaring as a present to Hackthorne Church, and he regretted, as he believed every one in that room did, that the articles had not been presented to the church, instead of being offered for sale that day. He therefore begged to say that it was his intention to buy the whole, and present them himself to the Christian temple or church at Hackthorne, and he therefore asked the auctioneer to put up the ten lots in one. This proposal was received with much applause by the company, upon whom it came quite unexpectedly—Mr. Leigh, one of the co-heirs, begging to be allowed to join Mr. Benjamins in his very handsome offer.

The auctioneer, finding the company not averse to the proposal, put up the ten lots in one, and called on Mr. Benjamins to name his bidding. Mr. Benjamins then offered £10 for the whole, at which nominal sum the auctioneer paused and said that it was out of character; but Mr. Benjamins said that he had offered quite enough, for that the articles ought never to have been in the catalogue, and that it was discreditable to the parties who had permitted it, and he was sure that neither Christian or Jew would oppose him, and that the auctioneer might knock the lot down to him as soon as he liked. This the auctioneer found was the case, and the hammer went down amid loud cheers. Mr. Benjamin immediately handed over the order for their delivery to the vicar of the parish, and thus a Jew presented to a Christian Church articles that otherwise would have produced a sum little short of £200.

London Sun.

A MANUFACTORY OF ANIMALS.—In Saumur, in a modest shop upon the quay, I witnessed an exhibition showing a degree of industry, ingenuity, and perfectly novel artistic skill, which surprised and delighted me. In a glass case by the door, stood, what I took at first sight, to be a large grotesque doll, made up in ludicrous imitation of the lack-a-daisical looking shepherds, who sometimes flourish in the pictures of Watteau and his pastoral-loving contemporaries. Looking more closely, I discovered that my shepherd was a glass one—that the half furry, half velvety materials in which he was dressed were composed of innumerable filaments of spun glass of all imagianble colors. I was examining the figure, when the shopkeeper politely invited me to enter. He was engaged, by the help of a jet of gas, a small lump of glass, and the blow-pipe, in manufacturing an infinite variety of tiny dogs, cats, and birds of paradise, with lustrous tails—the like of which abound in our toy shops, but which were here endowed with an artistic appearance of life, and finished off with a perfection of detail which appeared to me quite unrivalled. Still, not being over and above interested in the production of these nicknackeries, I was turning to go, when I observed a large glass case at the bottom of the shop, containing what I took to be very fine specimens of a lion, a striped tiger, and a leopard. "Ah!" said the artist, "those are my triumphs, I make my living out of trumpery, dogs and cats, and children's set of plate; but these are the works to which I have devoted all the time, and in which I have settled all the pride of my life."

I was astonished. What I had taken for the natural hides and furs of the animals, were entirely glass---every tawny hair in the lion's mane being a distinct thread of the brittle material, and every colored fibre in the tiger's striped hide a separately spun specular, correspondingly hued glass. Here, no doubt, were the evidences of vast labor, of most patient and delicate handiwork. But the art of the exhibition was shown in the skill and fidelity with which nature had been imitated in the whole aspect and bearing of the animals, in the fine swell of the muscle---the attitude and cord-like tenseness given to the legs, and above all, in the fierce and life-like aspect imparted to the creature's heads, flaming upwards from the tangled masses of shaggy hair.

The artist looked upon his works with paternal pride. "I am the only man in all Europe," he said, "who could make the like." He added that he had been sent for by the ex-King of the French, who had purchased several smaller animals made in the style of those I saw. I expressed the hope that I should encounter the lion next summer, in the London Exhibition. "No," the man replied, "He had showed his collection to all the great English milords when he was in Paris, but they were so stiff and cold, and the reception they had given him discouraged him from thinking of sending any specimens of his skill to London." It is hoped that M. Lambourg---such is the artist's name---will change his mind in this respect. The Lion cost him five years of labor. He estimated its value at 30,000 francs, while he rated the tiger and leopard as worth 15,000 francs each.---*Special correspondence of the London Morning Chronicle.*

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THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Book , and all remittances to DANIEL DANA, Jr., Agent.

Nov. 30, 1850. Church Depository, 20 John St

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

ALMANACK & CANONS.

FOR 1851.—Sword's Pocket Almanack and Church Register, containing lists of the Bishops and Clergy, and other statistical information to which is added, the Constitution and Canons of the Church.

Published by STANFORD & SWORDS, Church Publishing House, 137 Broadway

Jan. 4, 6t.

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tennesee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle subscribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

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Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Richard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor INGRAHAM, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving.

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

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CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, peals of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

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George H. Swords, Agent, 116 Broadway, N. Y. m26tf

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

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ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR. — The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	5
Clerks	7	Clergymen	3
Physicians		Mariners	6
Students		Merchants	9
Steamboat Captain	6	Others	
Lawyers	6		25
Public Officers	6		59
Agents	3		
	59	Total	86

Whole number of Policies Issued 6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
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PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CHURCH SCHOOL, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D. WM. B. STOUGHTON, Prin.
190 West 19th st, 3d house from 8th av.
Nov. 23, 1850. 3m

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

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The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

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EDMUND B. TUTTLE, Principal.

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Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

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FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
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REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.

April 20, 1850.—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

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Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

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PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69—124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09
ASSETS		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

Imperfect in original